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America

National Catholic Weekly Review

Vol. XCVIII No. 22 Mar. 8, 1958 Whole Number 2546

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Correspondence

Young at 92

EDITOR: I looked in vain through your issue of Feb. 15 for the name of the priest whose picture is on the cover. If you had revealed his age, you would have given visual evidence to support the point made by Francis C. Madigan in his article, "Do Religious Die Younger?"

Rev. Patrick F. Quinnan, S.J., born Oct. 22, 1866, is 92 years of age. He was ordained Aug. 19, 1893, and was a diocesan priest for 23 years before entering the Society of Jesus Oct. 31, 1916. Thus, Fr. Quinnan is 65 years a priest and 42 years a Jesuit. He is at present engaged in full-time work as a parish priest and renowned instructor of converts at St. Ignatius Loyola Church in New York City.

WILLIAM J. SCHLAERTH, S.J.
Auriesville, N. Y.

Catholic, Roman, Eastern

EDITOR: A word on your State of the Question, "Does 'Roman' Add Anything to 'Catholic'?" (2/15, p. 570). With reference to the Eastern Rites, "Roman" denotes those groups that are subject to the Bishop of Rome. Theologically, the term "Roman Catholic" is most correct and avoids confusion among the Eastern groups. We call ourselves "Roman Catholics of the Byzantine-Melkite Rite."

(REV.) ALLEN MALOOF
St. George's R. C. Church
Byzantine-Melkite Rite
New York, N. Y.

Gloves Across the Sea

EDITOR: AMERICA is a splendid weekly commentary on national and international events. So high is it in my estimation that it is the only periodical to which I bear no animosity for its repeated pitch in favor of unrestricted foreign trade, free trade and our U. S. Trade Agreements Act. All other editors I suspect of intellectual misconduct.

The act is popularly known as the "Reciprocal" Trade Agreements Act, a misnomer which tips off the pious fraudulence with which the trade program has been sweetened for the American public.

What is galling to representatives of American industries adversely affected by imports has been the deceit of those who espouse the free-trade program. In overselling the program, the proponents have misled people of integrity into believing

that all American imports are hindered by high tariffs, to the detriment of our foreign allies. Wrong! Sixty-five per cent of U. S. imports are free of duty and have been for years. Our tariffs on the remaining 35 per cent are the second-lowest in the world, and stand alone as our only measure of protection, excepting a few minor quotas. . . .

The basic evil of the program is that it ignores the intent of Congress, that foreign trade is to be reasonably favored by removing all unnecessary restrictions; but that no domestic industry is to be forced to suffer serious import-injury. This is in keeping with our fundamental national policy, to have tariff rates which equalize the difference between costs of production here and abroad. Congress recognizes the difference between complementary imports, which benefit our economy, and competing imports, by which low-wage countries assault our Fair Labor Standards Act. . . .

The Trade Agreements Act has not averted wars nor improved employment, as prophesied in 1934. On the contrary,

the deceit surrounding it has provoked too much animosity within and without the United States.

If the intent of Congress is not clear to all concerned, then let us get down to bedrock and evolve a clean policy for the mutual benefit of competing American and foreign industries. . . .

HARRY A. MOSS JR.
Secretary

American Knit Glove Association, Inc.
Gloversville, N. Y.

EDITOR: Your two items in your Feb. 15 issue concerning foreign trade (pp. 559 and 560) make no effort to explore the subject, but rather appear to be dictatorial. They are couched in such language that, if you did not know there were two sides to the story, you might feel the world was going to come to an end.

This is most unfortunate, because many of our great educators, members of Congress and businessmen have opposing views on the subject, which we feel should be presented fairly. . . .

Your mention of Secretary of State Hull, hanging a badge of heroism on him for having pushed through the Trade Agreements Act, sounds a little bit ridiculous. . . .

We know that it was a law intended as

Only for those who take Holy Week seriously...

The Great Week

DAME AEMILIANA LÖHR

An Explanation of the Liturgy of Holy Week

Translated by D. T. H. Bridgehouse

With a Foreword by Dom Ralph Russell

A book to read during Lent, a book to prepare one for Holy Week and Easter, a book to help one understand the liturgy of the Great Week, from Palm Sunday to the Easter Vigil.

This book seems very much according to the mind of the present Pontiff, which is that the public prayer of the Church should be studied and loved and made their own by those who take part in it. The author has brought much reading and meditation to bear upon the liturgy of Holy Week....You will find reading this book very well worth while—Archbishop Grimshaw of Birmingham, England.

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Boston College

Established by the Jesuits and chartered by the Commonwealth of Massachusetts in 1863, Boston College is the largest Catholic university in New England. All of the colleges and schools of the University, with the exception of undergraduate Arts and Business Administration, are coed. Residence facilities on campus are restricted to undergraduate men.

More than 9000 men and women are enrolled in the eleven schools and colleges of the University. There are 129 Jesuit priests on the University faculty of 485 members. The undergraduate colleges offer programs leading to the bachelor's degree in arts, the physical sciences, business administration, nursing, education and law. The master's program is offered in the Arts and Sciences, business, education, and social work. The Graduate School offers programs leading to doctorate degrees in several departments of the arts and education.

Eight of the schools and colleges are on the Chestnut Hill campus, which crosses the city boundaries of Boston and Newton. The schools of Nursing, Social Work, and Evening Arts are located at the Intown center on Newbury Street in Boston.

an emergency measure, to help expand our own foreign trade at a time when it was needed during the depression of the 1930's.

Under the Trade Agreements Act of 1934 (Mr. Hull's bill), we gave to all countries the same tariff rates, even though we had negotiated agreements with one particular country. Actually, what happened was that we did little in most instances for the negotiating country, and found that our so-called "reciprocal benefits" favored only the low-cost producer. And who might that be? The country paying the lowest wages possible and giving the least social benefits. . . .

We remember that, only a year ago, you asked us to accept a rate increase because of rising costs. Don't you think we have the same problem in the glove industry? We do—and the only difference is that we have to compete with Japan at the same time.

JAMES H. CASEY JR.
Secretary

National Association of Leather
Glove Manufacturers, Inc.

Gloversville, N. Y.

Satisfactory Satirist

EDITOR: Fr. William T. Costello's "Panic Among the Educators" (AM. 2/15) isn't far behind Tom and Jerry in mousedom satire.

Mice have always been among the more lovable of satiric pets. Furthermore, if it weren't for them, how could amateur missile enthusiasts survive without their American form of Laikas?

I am all plaudits for Father Costello except in one matter: our young mice should grow beards before antennae.

DONALD K. SHARPES, S.J.
Spokane, Wash.

Diocesan Reading Plan

EDITOR: After reading Fr. Gardiner's article, "Thoughts for Catholic Book Week" (AM. 2/15), it occurred to us that AMERICA's readers might be interested to learn about the concerted effort one Canadian diocese is making to improve reading habits.

At the request of Most Rev. J. C. Cody, Bishop of London, a meeting of representative librarians was called last May by Rev. J. P. Finn, diocesan director of education. A library committee was set up, composed of representatives from the various institutions of higher learning, the larger religious orders teaching in the diocese and the Catholic librarians on public library staffs.

Our first project was a one-day library workshop for elementary- and secondary-school teachers, its theme being "Better

KEY TO ABBREVIATIONS:

LAS Liberal Arts and Sciences	FS Foreign Service	Mu Music	Sp Speech
AE Adult Education	G Graduate School	N Nursing	Officers Training
C Commerce	IR Industrial Relations	P Pharmacy	Corps
D Dentistry	J Journalism	S Social Work	AROTC Army
Ed Education	L Law	Sc Science	NROTC Navy
E Engineering	M Medicine	Sy Seismology	AFOTC Air Force

Schools through Better Libraries." We hoped for a registration of 100, and we had over 250, nearly half of whom were lay teachers. The workshop was so enthusiastically received that we are already making plans for another one for next fall. After getting the schools off to a good start, we hope to turn our attention to the reading needs of the adults.

MOTHER M. ROSANNA, O.S.U.
London, Ont.

Recommended Reading

EDITOR: If John Cogley is looking for a theologian who has something to say "about the nature of man and the meaning of history" (AM. 2/15, p. 560), let him read the essay "The Need for Roots," by Father William of the Infant Jesus, in the Dec., 1957 issue of the Carmelite quarterly *Spiritual Life*.

EDWARD M. O'MALLEY
Chicago, Ill.

Balanced Criticism

EDITOR: I am very much disappointed in your lead article, "Do Religious Die Younger?" in your Feb. 15 issue. I find no fault with the article itself, but I think it has no significance in a national review of the

caliber of AMERICA. Since you not only published it, but gave it the prominence of the lead article, I can only conclude (in charity) that you were hard-pressed for material for this issue.

I object also to its title in the form of a question. It reminds me of a typical title of an article in a movie magazine, v.g., "Can Hot Rodson Save His Marriage?" While I am at it, I might complain of the title of an excellent article you ran about a year ago by Fr. Gustave Weigel, S.J., entitled "What to Think of Billy Graham." The "what to think" titles may sell *U. S. News and World Report*, but I think they have no place in what I like to think AMERICA is, a journal of opinion.

On the other side of the ledger, please allow me to say your travel issue of Jan. 18, with its superb article on Mexico by Prof. Francis X. Connolly, will keep me an AMERICA reader for some time.

JEROME CARTER
Bronx, N. Y.

Thought for Today

EDITOR: Speaking of the "written word in Missouri" (AM. 2/15), did anyone take notice of the classic puzzle in AMERICA of Dec. 7, 1957, under the head of "Mysticism And Outer Space?" Prepare for it here.

One wonders, then, whether there may not be some deep psychological parallelism, at wholly different levels, between modern religious man's fascinated interest in an experienced rather than an intellectualized religion and modern secularized man's fascinated interest in exploration of outer space.

I made use of the thought in a Christmas message, without consuming more space, and without fear of being caught at plagiarizing.

(REV.) N. DONNAY
Perham, Minn.

Careen the Ship

EDITOR: I agree wholeheartedly with AMERICA's backing of increased postal rates (2/8, p. 526), but I feel that the 5-cent letter is not the complete answer. If the post office is sinking in red ink, it should look for the leak and not try to get just enough ballast to stay afloat. The first-class mail has not caused the postal deficit. The rates which must be increased first are the rates of bulk advertising, newspapers, books, and perhaps some of the less momentous letters of the Congressman from the third district and his friends, who are voting for higher rates for the rest of us. . .

MICHAEL A. CALLAHAN, S.J.
Spokane, Wash.

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Dom Aelred Graham

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—*Library Journal*.

Dom Aelred Graham is the author of The Love of God, The Final Victory, The Christ of Catholicism, and Catholicism and the World Today.

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Current Comment

Foreign-Aid Fight

A certain \$4 billion never looked bigger to the Administration than it does at this moment. That's the sum President Eisenhower has asked Congress to authorize for the new Mutual Security program that begins July 1. Getting money for foreign aid has always been a hard fight. This year, however, Congress is in the mood to do a real job of slashing the program to ribbons.

The White House bipartisan conference on foreign aid shows that the Administration really means to fight for its program. At the President's own request, Eric Johnston called 1,200 leaders from all sectors of the national life to meet Feb. 25 for the purpose of rallying support for foreign aid. Even former President Harry S. Truman forgot his feud with Mr. Eisenhower long enough to put his own shoulder to the wheel as a participant.

The arguments for foreign aid are rational and cogent. As the President stresses in his arguments, the alternative to our Mutual Security program is a "massive increase" in our own arms budget, with more taxes and a stepped-up draft.

These arguments, however, may not be sufficient to sway scary Congressmen. In a time of economic uncertainty they fear the wrath of their constituents. If support for foreign aid is broad, it is not deep. Ike was well advised to take his cause to the people.

News that's "Fit to Print"

The power of the press is often wielded in subtly telling ways as copy passes through the hands of those with the job of laying out the news in a newspaper.

An example: someone decided, in planning the New York Times of Feb. 20, to inter in the lower columns of page 51, amid assorted items on television, a story about an important manifesto on Latin America. As a result, thousands of readers must have missed it. [*The Feb.*

26 Times made amends by devoting an editorial to the subject. Ed.]

The manifesto was issued by Germán Arciniegas, former Minister of Education of Colombia. Fifty-seven other writers, educators, newspapermen and public figures from Argentina, Colombia, Cuba, Ecuador, Guatemala, Mexico, Peru and Venezuela were its signers. The manifesto calls for a new order in Latin America, an order founded on mutual defense against dictatorship. In this new order provision is to be made for individual liberty, self-determination and economic justice.

Why was this significant piece of news buried next to an item about Milton Berle's new contract? News of this kind from Latin America certainly deserves a conspicuous place in our papers.

... and a Second Observation

The long editorial arm of the press has other ways of turning on and off the faucets that control the flow of news to the public. There is, for instance, the "bouquet" technique. One arranges a few quotable snippets in an enticing and controversial nosegay. While this makes good copy, it almost invariably distorts the meaning of the complete texts from which the snippets are taken. Those quoted in this fashion are often bothered for days afterwards with angry or curious inquiries from people who demand to know why something was said that, in full context, wasn't really said at all.

Two weeks ago, AMERICA was featured in one of these "bouquets." On Feb. 20 the education editor of the New York *Herald Tribune* plucked a sentence from Neil G. McCluskey's article "Phi Beta Kappa and Catholic Colleges" (2/22). She arranged it attractively athwart other quotations and references that recalled issues raised in a controversial address recently given by Rev. John J. Cavanaugh, C.S.C. Father Cavanaugh had spoken of the shortcomings of Catholic colleges to an audience in Washington, D. C.

In the setting of the *Tribune* feature Father McCluskey's article and AMER-

ICA itself were made to go right down the line with Father Cavanaugh. Actually, AMERICA had criticized the Cavanaugh address (1/11, p. 414). Moreover, in preparing his article, Father McCluskey had made every effort to approach his subject from a radically different viewpoint from that of Father Cavanaugh. Is it too much to ask of a reporter that he try to interpret in context the single sentence he chooses for quotation?

New Press: Good Book

One of the functions of this Review is to beam an occasional spotlight on brave new ventures. One such, it appears to us, is the fledgling Helicon Press, Inc. (5305 East Drive, Baltimore 27, Md.), U. S. affiliate of the German publishing house of L. Schwann in Düsseldorf. Up to the present, Helicon Press has been known in this country only in connection with publications in the field of Catholic church music. Now it is entering the larger arena of general publishing.

Our eye was caught by Helicon's choice of a first title. It is *Lourdes and Cathedral Tour* (\$1.50), the first volume in the series "Christian France," originally published in Germany by Schwann as *Kathedralenfahrt* (1956).

Thousands of U. S. Catholics will be wending their pilgrim's way this coming summer to Lourdes. Before or after their visit to this famous shrine they are likely to go the rounds of the cathedrals of France. In our opinion no other available guidebook in English is so authoritative and compact a cicerone as this 128-page pocket-sized book, every page of it crammed with art history and other helpful details. Bon voyage!

Sunday Observance for Jews?

A vexing problem lies squirming on the doorstep of New York's Mayor Robert F. Wagner. It was laid there by the Rabbinical Council of America, recently assembled in annual convention at Atlantic City. It is not, therefore, a problem peculiar to New York; it may arise—and probably will—in any American city where there is a considerable community of Jewish merchants.

New York's Mayor is being prodded

America • MARCH 8, 1958

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to introduce into the City Council a bill to allow Jewish merchants to do business on Sundays. If a Jewish merchant observes the Sabbath as a day of rest and is legally forced to close on Sundays as well, he is at an unfair advantage compared with the Christian merchant. The latter closes only on Sunday. The rabbis therefore ask by what right the present law demands Sunday closing for merchants whose religious day of rest is not Sunday, but Saturday.

Perhaps New York City might try a one-year experiment with Sunday openings in a limited section where there is a heavy concentration of Jewish merchants and a predominantly Jewish population. If during this period it is established that Jewish shops are actually closed on Saturdays, a relaxation of the Sunday-closing law would seem to be in order in their cases. If, on the other hand, it is discovered that Jewish shops still remain open on Saturdays, there would be solid reasons why no exception to the Sunday-closing ordinance should be tolerated. Why should one group of merchants have the competitive advantage of doing business on Sunday as well as Saturday?

Mrs. Meyer's Alarm

Nothing is easier than to create distrust for individuals or groups seriously trying to cope with the real problems involved in school integration. Recommendations reached by long study and through patient conference can so easily be pictured as the politically motivated demands of pressure groups.

It is surprising, however, that so nationally known a champion of various liberal causes as Mrs. Agnes Meyer should fall for this line and violently denounce the integration policies of the Board of Education of the New York City public schools.

Writing in the January *Atlantic*, Mrs. Meyer predicted that the policies suggested by the Board's Commission on Integration would work "havoc" and "wreck" the city's school system.

Interracial Review, published by New York's Catholic Interracial Council and a close student of the Northern public-school integration problem, expresses regret in its February issue that Mrs. Meyer should have given national publicity to myths and canards that have

been exposed over and over again. Official pronouncements of the Commission have made it unmistakably clear, for instance, that

1. The principle of neighborhood schools is intact. Bus transportation of the children, other than the way the school system has done it over the years, has not been proposed by the Commission.

2. It is simply not true that the Commission advised that "geographical districts must be ignored."

The rest of Mrs. Meyer's top-featured article makes many excellent points concerning integration elsewhere in the country. All the more regret, then, that she appears to have listened to misrepresentations as to how these problems are being worked out in New York City.

Parole for Nathan Leopold

"Gentlemen, I beg you to show me the mercy I did not show. Give me the chance to try to be useful and to justify my existence." Thus ended the final appeal Nathan Leopold addressed to the Illinois Parole and Prison Board.

It resulted in the granting on Feb. 20 of Leopold's parole, 33½ years after the "thrill murder" of 14-year-old Bobby Franks by Leopold and his confederate, Richard Loeb. Both men got a sentence of life plus 99 years; Loeb died in a prison brawl in 1936.

When Judge John R. Caverly handed down the sentence in 1924, he warned Illinois authorities "never to admit these defendants to parole." He was convinced that the character of the killers was such that they would never cease to be a menace to society. It would seem that Leopold, as he himself has repeatedly claimed, is a "completely changed man psychologically," sincerely "determined to justify the faith" shown in him. It is a matter of record that he was a model prisoner, studious, orderly and generous in volunteering to be a "guinea pig" for medical experiments.

St. Thomas reminds us that in this life there is "no punishment for punishment's sake." The purpose of human penalties, he insists, is medicinal; their value consists in promoting public security or in curing the criminal. We may therefore moderately rejoice that the purpose of punishment has apparently been achieved in the rehabilitation of

Nathan Leopold. He will justify our joy if he eschews lecture appearances and similar publicity and devotes himself to the unhistoric service of his fellows.

Double Anniversary

Two famous old seminaries of the New World have a special claim in 1958 on the smiles of the Church universal. The Colegio Pio Latino Americano in Rome is this year celebrating its centenary, and Mount St. Mary's at Emmitsburg in Maryland is being honored on its 150th birthday.

It was on Nov. 21, 1858, that the pioneer band of 17 seminarians from the Argentine, Colombia and Peru set down their bags before the new seminary in Rome, named for its founder, Pius IX, and intended for students from all the Latin-American countries.

During the ensuing century some 2,200 priests, 157 bishops and seven Cardinals—graduates of the Pio Latino—have brought honor and distinction to their college and their native lands.

To mark this centenary fittingly, the Latin American bishops are erecting a larger seminary on the Via Aurelia within a few hundred yards of the Vatican. The new building will accommodate 320 seminarians and 180 priest-graduate students.

... One at Emmitsburg

Mount St. Mary's, which is both a college for laymen and a seminary, is the second-oldest college and seminary in the United States. Among the colleges only Georgetown University is older; among seminaries, only the Sulpicians' St. Mary's of Baltimore.

The "Mountain," as it has been affectionately called by generations of students, dates from September 24, 1808. Its founder was a zealous young priest, Jean Dubois. Forced to flee France during the Revolution, Abbé Dubois devoted his life to the infant American Church. After 18 years' service at the college and seminary he was called to become New York's third bishop in 1826.

During its 150-year history, Mount St. Mary's has given richly to the American Church—1,550 priests and 39 members of the hierarchy. Among its many dis-

tinguished alumni are the learned John Lancaster Spalding, first bishop of Peoria, and New York's John McCloskey, first American Cardinal.

Mount St. Mary's present enrolment of 648 collegians and 110 seminarians, representing 21 dioceses, is preparing a welcome for the institution's alumni and friends at two anniversary convocations at Emmitsburg: the first to be held April 12, the other on June 4. To both institutions our best wishes and prayers —*ad multos annos!*

Dr. Mario Stefinini

The name of Dr. Jonas Salk, whose work broke down the wall of ignorance that kept us enslaved by fear of polio, is known the world around. Soon all the grateful people who talk about Salk may be hymning also the name of Stefinini.

For on Feb. 21 the Massachusetts Heart Association announced what looks like a major medical breakthrough. Dr. Mario Stefinini, director of medical research at St. Elizabeth's Hospital in Boston, has developed a bread-mold extract which, administered by injection, hunts down blood clots anywhere in the body and quickly destroys them.

Though Dr. Stefinini insists that the discovery is still in its preliminary stages of development, the association said it had been used with "excellent results" on 25 patients. Extensive use of the extract on animals preceded its use on patients in the hospital.

Two more years of study are needed before the Stefinini extract will be available to family doctors. But the confident ring of this MHA report gives solid ground for hope that the new discovery will soon be bringing undreamed-of help to millions of sufferers.

No Ghetto in Ohio

Archbishop Karl J. Alter, speaking in Columbus, O., last month at the installation of Bishop Clarence G. Isenmann, called upon Catholics to put aside "a tendency to isolate ourselves from the community as a whole."

The Archbishop of Cincinnati dwelt on the fact that Catholic immigrants to the United States, coming to settle in Ohio, found their new lives cast in

a pattern that had been established largely in conformity with Protestant traditions. They attempted so to integrate themselves into the political, economic and social life of their new home as not to lose "their sacred heritage from the past."

Looking back over these years of Catholic growth and development in the Midwest, the Archbishop said:

We have been obliged . . . to concentrate on the development of our own educational, charitable and social institutions; but, without neglecting these in any sense, we must begin to think also in terms of the common good of the total community. . . . We must enter more fully into public life.

The days of the old Catholic immigrant is past. But new times and new challenges have not always found us ready to accept new responsibilities. The respected Archbishop of Cincinnati is right when he says: "When we think of the public welfare, we are apt to think of it primarily in relationship to ourselves." In older, more defensive times this attitude was understandable and even necessary. It is so no longer.

Afro-Asia Conscious

The recent Afro-Asian Conference in Cairo did more than gain prestige for the Reds. Another effect was the undoubted psychological impact of the meeting on the teeming millions of Asia and Africa. Today a new Afro-Asian consciousness is abroad.

Douglas Hyde has discovered it in London's foreign-student circles. In one of his recent columns he notes that the Afro-Asian students are for the first time taking notice of the bond that unites them. They no longer think of themselves as being only Ceylonese, Malayan or Nigerian. Now they are also Afro-Asians.

Exploited by the Communists, as it undoubtedly will be, this new concept of Afro-Asian unity will prove to be a dangerous thing. The Soviets always make the most of opportunities offered them. Quick to recognize the importance of the Bandung Conference of 1955, they took over and dominated the Cairo meeting two years later. Their success at that meeting was phenomenal.

This idea of Afro-Asian solidarity, however, can also be a force for good.

Time and again, notably in his 1957 address to the Pax Romana Congress, Pius XII has called the attention of Christians to our "constantly narrowing international community" and has urged them to "work for its achievement." Could it be that Afro-Asia will lead the way? If so, we cannot afford to ignore so vast and momentous a movement. With sincere love for these dynamic millions, we must help them steer a course that will keep them out of the orbit of Red tyranny, into which they are being attracted.

Mr. Murphy to Tunis

Under Secretary of State Robert Murphy is no stranger either to trouble-shooting or to North Africa. During the war years he played an important part in the plot which paved the way for the Allied landings in North Africa. Now he is back again—this time in Tunis—as the representative of the U. S. Government. His latest job: to help bring feuding France and Tunisia together. The job may be less hazardous than his wartime assignment. It will not be any less difficult.

France and Tunisia seem today just as far apart as they were on Feb. 8, when the French bombing of a Tunisian village soured relations between the two countries (AM., 2/22, p. 589). Both sides have been turning deaf ears to all practical suggestions for compromise. As Mr. Murphy got down to work in Tunis and Paris, he must have wondered what grounds there were on which to build the house of a negotiated settlement.

But even if the Murphy mission accomplishes nothing startling, it would be wrong to write it off now as a venture in sheer futility. The significant thing about these negotiations is the fact that a U. S. mediator has been brought in at all. For the first time since her troubles began in North Africa, France seems ready to admit that other nations have a legitimate interest in her tortured problems there. Algeria—the heart of France's dilemma—is certain to be discussed as Mr. Murphy continues to act as interlocutor between Tunis and Paris. Perhaps the U. S. emissary can again help pave the way toward a new and happier era for France and North Africa.

Religious Freedom in Israel?

ISRAEL IS EMBROILED in a Church-State quarrel which threatens to split that young country wide open. As a response to extensive resentment over the political influence of the rabbinate, the Government is preparing to introduce legislation in the Knesset which would curb the power of Orthodox Jewry. The move is certain to stir up a bitter parliamentary fight between the religious and non-religious political parties. The outcome—predicts the *Jewish Newsletter*, fortnightly commentary on Israeli affairs—will determine the direction in which Israel is moving. Will it be toward a theocratic or a free democratic society?

Wherever the quarrel leads, the Christian Church in Israel is sure to be affected. For the present uncertain status of Israel's Christian minority has helped much to precipitate the coming showdown in Parliament.

The Church-State problem in Israel is as old as the nation itself. Much of the present conflict stems from a deal agreed to by Prime Minister David Ben Gurion a decade ago when the Government gave sole jurisdiction over marriage and divorce to the rabbinate. This deal hurt Jew and non-Jew alike. It hurt the Jew because in effect it outlawed civil marriage. An unbelieving Jew who marries without benefit of clergy has no alternative today except to live outside of legal wedlock. It hurt the non-Jewish partner of a mixed marriage. For, according to the Torah, the non-Jewish partner must be converted and the sons of the "invalid" union circumcised, or else he or she remains outside the community.

During the past year these provisions of the Torah law have proved frightening weapons in the hands of zealous Jewish Orthodoxy. In 1957 some 40,000 Hungarian and Polish Jews came into Israel. Many of these refugees were married to Christian wives. Their children, being Christians, were not circumcised. The rabbinate immediately began a pressure campaign to Judaize the women. They demanded public, mass circumcision of the children. When the pressure in some instances took the form of organized violence against the persons of these Christians, Archbishop Alberto Gori, Latin Rite Patriarch of Jerusalem, formally protested to the Israeli Ministry of Religious Affairs.

The Archbishop was not alone in his protest. A group of Israeli intellectuals also sent a petition to President Ben Zwi. Their letter not only gave substance to the complaints of the Christian minority, but brought into the open the whole issue of the status of Christians in Israel. Was the Jewish state to be exclusivist to the extent that it would resort

to force to prevent the natural growth of a European Christian body in its midst?

If there was any doubt in Israel that this was the intent of Orthodox Jewry, it was dispelled on June 9, 1957 by an editorial in *Hatofeh*. This organ of Orthodox Judaism said:

In the days of Esdras and Nehemias the absolute separation of the "holy seed" and the stranger was enforced. Separation, not conversion, was the only solution then envisaged. Today the chiefs of state do not demand the dismissal of the foreign wives and their children as a condition of immigration, but it is indispensable to insist on their conversion in order to conserve the unity of the Jewish people. . . . The Jews of Israel wish to be sure that their children do not marry foreign women and that foreign men do not marry their daughters.

That the presence of Christian members in the community of Israel will sooner or later create mixed-marriage problems for Orthodox Jews, the Church is able to understand. Indeed, since the Church has definite ideas of its own on the advisability of mixed marriage, it can sympathize with the Jewish position. But is the solution to be the forcible Judaization of Israel's Christian women and children?

Silent for ten years in the face of discrimination against the Christian immigrant and the converted Jew, the Church in Israel has now become articulate. Its demands are few. It asks simply that religious liberty be granted all Christians in Israel; that priests have free access to their flocks, wherever they are to be found; that every Christian child be given the opportunity of a Christian education without consequent molestation of his parents. In a nation whose proclamation of independence promised "complete equality to all citizens without distinction of religion, of race or of sex," such demands are completely reasonable.

In view of the Government's proposed legislation, the Christian minority has reason to hope that these fundamental rights will now be universally recognized in Israel. The bill to be introduced in the Knesset has 48 clauses. Several deal with religious freedom. They would give each person the right to follow the religion of his choice. They would grant him the right to change his religion.

This ten-year-old issue is at last to be fought out in 1958, an election year in a state "founded on liberty, justice and peace." The Christian world will be watching closely to see if the young nation lives up to the ideals it proposed for itself when it proclaimed its independence ten years ago.

VINCENT S. KEARNEY

FR. KEARNEY, S.J., is an associate editor of AMERICA.

Washington Front

Worse Than Bribery

NEWSPAPER HEADLINES have concentrated on alleged bribes of members of regulatory agencies, as charged before the special House Committee on Legislative Oversight. However, newspaper writers, radio commentators and columnists are beginning to see that there is involved something perhaps more serious than bribery, that is, undue influence, or, what is worse, personal or political pressures on members of the agencies in favor of supplicants before them.

Those who have suddenly discovered this fact of life in Washington profess to be astonished at it. Even more astonishing, to my mind, is the astonishment professed by those who talk this way. In my nearly 22 years in Washington I have had, I suppose, dozens of direct or indirect approaches, some of them very subtle, to speak for somebody who had something before a commission, or at least to locate a friend or even a friend of a friend of a Commissioner in order to get the "proper" action.

If I were called (which God forbid) to testify before the Committee on Oversight, I would not, God help me, be able to say, under oath or otherwise, whether I ever did anything about these requests. For one thing, some of these Commissioners have been, and are, personal friends, and I would never have dreamt of embarrassing

them by exercising pressure. Other Commissioners have been mere acquaintances, and I have looked on them solely as means to get some background information for this column.

But if this happened to me, what do you suppose has happened and is happening to White House people and to members of Congress? Nobody has any power to push me around, but the White House staff and the Congress can be pushed around, for powerful corporate interests can make or break them, and there are evidences all around that they do try.

The real problem, it seems to me, lies in the anomalous nature of the "independent" regulatory agencies, which causes all the trouble. They are, in varying degrees, judicial, and as such, non-political, executive and legislative, and as such, essentially political. The members are all appointed by the current President and confirmed by the Senate. Most of them must be made up equally of Democrats and Republicans, with, in some cases, (e.g., the Federal Trade Commission) an independent, somebody who votes as he pleases.

But now we have a new kind of Democrat, mostly from the South, a lifelong Democrat, but who voted for "Ike" (a symbol) in 1952 and 1956. This has complicated the picture no end. FDR and Truman missed that one. But seriously, the quasi-judicial agencies need some new regulation themselves, and that can come only from Congress, to which after all they are responsible, and not to the Executive. Once we get that clear, many unclear situations will be stabilized. **WILFRID PARSONS**

Underscorings

A SPANISH *Manual of Instruction* for catechists of the Confraternity of Christian Doctrine has been commissioned by the bishops of CELAM, the Latin-American Bishops' Conference. The project has been entrusted to Rev. James F. McNiff, M.M., who was sent to Bogotá last fall to organize CCD work in Central America. The *Manual*, now being circulated in trial form to priests in the field, is based on the U. S. *Manual of the Parish Confraternity of Christian Doctrine*.

► **HOPE OF A BETTER WORLD**, an introduction to the thought and writings of Fr. Richard Lombardi, S.J., the famous Italian preacher, has been published by the Society of St. Paul, Langley, Bucks., England (Paper. 77 pages. 5 shillings).

► **THE CATHOLIC RENASCENCE SOCIETY** will hold its spring sym-

posium Easter Monday and Tuesday, April 7 and 8, at the Sheraton-Ten Eyck Hotel, Albany, N. Y. The subject will be the works of T. S. Eliot, Dylan Thomas, W. H. Auden and William Carlos Williams. For details write the CRS Symposium Chairman, Siena College, Loudonville, N. Y.

► **AN IRISH CHRISTIAN BROTHER** is one of Australia's leading nuclear scientists. He has been appointed senior lecturer in physics at the University of Melbourne, and will continue his research in connection with the university's cyclotron—one of the two cyclotrons in Australia and the 30 in the world.

► **SALZBURG UNIVERSITY**, Austria, is offering this summer two University Weeks (Aug. 3-10 and 10-16) on "The World and Man's Place in it according to Christian Law and Social Order." A

study tour of Europe, to include the Salzburg weeks, has been organized by the Institute of European Studies, 35 East Wacker Drive, Chicago 1, Ill. The tour leaves New York June 23, returning Sept. 3. Cost: \$780. Applications should be in by May 1.

► **TWO FIRST-PLACE AWARDS** went to the National Council of Catholic Men at the recent Catholic International TV-Film Festival held at Monte Carlo. NCCM's winning entries were the "Rome Eternal" series shown on the Catholic Hour during January, and the "Family, U. S. A." series, shown last May. The festival was sponsored by UNDA, international Catholic association for radio and TV.

► **IN PREPARATION** for the 19th annual Liturgical Week, to be held Aug. 18-21 in Cincinnati, Msgr. Robert J. Sherry wrote a series of articles in the Catholic weekly *Telegraph-Register*. Under the title *Your Part in the Mass*, they have now been reprinted as a pamphlet (World Library, 1846 Westwood Ave., Cincinnati 14, O., 5¢). C. K.

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Editorials

"Missionaries" in Colombia

ITS FIRES KEPT CONSTANTLY BLAZING by the indefatigable news releases of the Evangelical Confederation of Colombia (CEDEC), the religious-persecution pot boils on and on in that Latin-American land—and in the world press. In mid-February a fresh accusation was leveled against a Catholic priest and Catholic laymen in the town of Supia; they were said to have been responsible for a dynamite explosion at the door of a house where Miss Janette E. Troyer of Chippewa Falls, Wis., member of the Gospel Mission Union of Kansas City, Mo., was staying with friends. Rev. Eduardo Ospina, S.J., president of the National Secretariat for the Defense of the Faith, once again, for the umpteenth time, offered to ascertain the facts of the case and offer a "definite report." He again warned that CEDEC "will pick up any false report without taking pains to ascertain the truth."

In late January the Managing Editor of AMERICA, Rev. Eugene K. Culhane, visited Colombia. His careful appraisal of the over-all religious situation there, and his patient review of the Dec. 10, 1957 claim by CEDEC of still another Protestant "martyr," appear in the feature article of this issue. The results of Father Culhane's investigation of the "martyrdom" of Juan Coy indicate a pattern of misrepresentation that should be looked for and taken into account by all who read CEDEC bulletins. His conclusions deserve the widest publicity, not only among Catholics, but also among those Protestant agencies in the United States that are responsible for the growing resentment of Colombians toward the United States.

Let us put aside for a moment the question of the truth or falsity of CEDEC allegations. Even if there were some truth to them, we must recognize that the impact of recent Protestant "missionary" activities in Colombia is seriously jeopardizing U. S.-Colombian re-

lations. This weighty matter deserves the closest attention of our State Department.

Herbert L. Matthews, who appeared at the time to credit certain of the CEDEC releases—he called them "very ugly reading"—discussed this so-called persecution issue in the *New York Times* as long ago as April 2, 1952. He wrote:

It would be wrong to think that either the Colombian authorities or the vast majority of Colombia's people look with anything but distaste and dismay at attacks on Protestants. Even these people, however, are deeply hurt at the idea of foreign missionaries, who are mostly North Americans, coming here to convert this profoundly Roman Catholic people to Presbyterianism, Seventh Day Adventism or whatever it may be.

Mr. Matthews ended his article with a stanza from the so-called "Taunt Song"—*No Queremos Protestantes*:

We don't want Protestants;
They have come to Colombia to corrupt us;
We don't want Protestants,
Who soil our fatherland and our faith.

Whatever we may think of this song, which runs on for seventeen verses, there is no denying its meaning.

Finally, is there persecution or is there not? What are the facts in the case? A full-scale effort should be made to gather those facts, publish them and settle once and for all this tedious business of unending recrimination and denial. This open sore on the body of our relations with Colombia should be healed. Would one of our large foundations sponsor an objective study by a team of social scientists, as Msgr. Luigi G. Ligutti has recommended? Crisanto Cardinal Luque, Primate of Colombia, would welcome their findings. So would all of harassed Catholic Colombia.

Local Interests and National Policy

IN OUR CORRESPONDENCE COLUMNS this week appear two letters from trade-association officials which nicely sum up the protectionist case against another extension of the Reciprocal Trade Agreements Act. It is a humanly appealing case, one that graphically illustrates the sizable obstacle the President faces in persuading Congress to persist in the ways of moderately liberal trade. The New York Congressman in whose district glove manufacturing is concentrated can scarcely be expected to vote for a program that threatens financial hardship and unemployment to his constituents. To do

so would expose him to the politically devastating charge that he is subordinating the welfare of his constituents to the interests of foreigners—in this case, to Japanese workers and businessmen.

Our New York Congressman may be well aware of the national interest in expanding world trade. He may fully understand that many more American employers and workers are helped by the Trade Agreements Act than are hurt by it. He may be impressed by the need of countering Communist expansion in the economic as well as the military sphere. But many of his constituents

lack his perspective. They know only that Joe Smith and Bill Landuski down the street have been laid off because English bicycles, or Swiss watches, or Japanese knit gloves and shirtwaists have invaded the U. S. market and are giving the local manufacturers more competition than they can cope with. So the Congressman, whose talents the country would lose if he were defeated, casts one solid vote for his personal political survival.

We are aware, naturally, that for some Congressmen this conflict between local and national interest does not exist. The two interests are to them identical. These are tradition-bound protectionists who are still waging war against classical free trade, even though nobody in Washington is advocating the tearing down of all tariff barriers, and even though the world of the 1890's and even the world of the 1920's are gone beyond recall. How these men reconcile their musty dogmas with the facts of life today, we are simply unable to understand. The Russians might just as well not have sent their Sputniks soaring into outer space.

Nevertheless, the hard problem posed by our correspondents remains. On the one hand, the President is eternally right in insisting that to win the cold war we must wage "total peace," and that an essential phase of waging total peace is the effort to expand trade

among the uncommitted countries as well as among our friends and allies. On the other hand, the expansion of trade means hardship to a relatively small number of our businessmen and workers. Even if the industries affected by foreign competition tend to exaggerate their plight, and even though the "escape" clauses in the Trade Agreements Act provide protection for real hardship cases, there can be no question that some people are being hurt. Though as patriotic as the next man, they don't like the idea of being offered as victims on the altar of foreign policy.

Cannot something more be done for industries exposed to the full force of foreign competition? Might it not be possible to subsidize in various ways those industries that are deemed essential to national defense? And might not the Government encourage and aid workers and employers in nonessential lines to shift their skills and their capital to other fields of endeavor? If there is a weakness in the President's case for liberalized trade, it lies right here. The program makes no provision for helping those who may possibly be sacrificed for the nation's security and the well-being of the world. Pending in Congress at the moment are four bills authorizing Federal aid to industries harassed by imports. Up till now the Administration has shown no enthusiasm for these bills. Maybe it should.

Lent, Nuns and TV

IN MANY WAYS TELEVISION BELONGS to the field of "worldly amusements" which in time of Lent one can pass over for the good of one's soul. This goes not only for adults but also for children. The time saved in most instances is alone worth the sacrifice.

This holds, too, for men and women dedicated to a life of service to God. But does that necessarily mean banishing TV from our convents until Easter or even afterwards? We hope that Sisters Superior will not take any premature action to remove television sets simply on the strength of a dispatch that appeared recently in the Catholic papers. We refer to an "unofficial pamphlet" on television for religious Sisters written by a minor Vatican official. Religious Sisters, NC quotes him as saying, "should not" watch television for recreation (even outside of Lent) but they "may" use television as an educational tool in the classroom. If he is quoted correctly, he added this startling assertion: "It does not seem that Sisters have much to learn from television, at least in regard to their specific mission."

That story needs a second take, the more so as it was featured under such big, bold type in some sectors of the U. S. Catholic press. We have had occasion in the past to protest against this way of reporting news from the Vatican. It is irritating to read that, although "not an official communication," the pamphlet is "considered" to have "a certain degree" of authority. This is execrable journalistic practice. It enables a correspondent to upgrade a Vatican rumor into a virtual decree of a Roman Congregation. We prefer to get our intimations of the desires of the Holy See from more direct

and avowed sources. "If a trumpet . . . gives out an uncertain note, who will arm himself for battle?"

This abuse is the more vexing when the document in question, to which so much "authority" is ascribed, contains questionable statements of fact and is even difficult to reconcile with parts of the Holy Father's own tribute to television in his encyclical *Miranda Prorsus*. We are not acquainted with the cultural level of Italian television, but this Review has said enough in criticism of U. S. programs to be entitled to rise this time in defense of American TV. There are plenty of genuinely cultural programs that come our way in day-long, multiple-channel U. S. video fare. It is hard to conceive that the same conditions do not prevail today in artistic Italy as well.

Religious women can profit from such programs just as others can. The statement that these programs are not related to the Sisters' "special mission" may be valid in some instances. But our American Sisters, the vast majority of whom—and where would we be without them?—spend their lives in the classroom, are called upon to sustain the high level of Catholic education from grammar grades to graduate school. The Sister should not be cut off from television any more than she should be cut off from reading good books (even in Lent). We agree with the *Indiana Catholic and Record* which, in its treatment of this very matter, points out that "the general cultural level of teachers cannot be divorced from their work." If television can enrich the cultural lives of our hard-working teaching Sisters, then we are for it—in convents.

Colombia and U. S. "Missionaries"

Eugene K. Culhane

DURING MY VISIT in January to Bogotá I found the Colombians an extremely cordial people. Each time I was introduced as a *padre norteamericano*, all doors opened for me and I felt immediately that I was among friends.

Colombians have reasons, however, not to like us. They still remember the U. S. intervention in 1903, when Panama revolted from Colombia and the United States backed the rebellion. They resent a certain display of U. S. wealth, which can purchase the best half-hour of the evening, 8-8:30, on Bogotá's one TV channel, to inflict on them a documentary on the Fuller Brush Co. They resent the campaign of slander carried on in the U. S. press in the past eight years, presenting Colombia as a nation of religious bigots. Most of all, however, they resent what they consider the activities of U. S. citizens and agencies—sometimes, they suspect, even of U. S. Government officials—toward furthering the spread of Protestantism in Colombia.

Much nonsense has been written about the status of non-Catholics in Colombia. In this 99-per-cent Catholic country (non-Catholics are estimated today at 55,000-60,000), the Constitution, written in 1886, thus provides for freedom of religion (Art. 53):

The state guarantees freedom of conscience. No one shall be molested on account of his religious opinions nor shall anyone be compelled to profess beliefs or to observe practices against his conscience. The freedom of all cults which are not contrary to Christian morals or to the law is guaranteed.

Three early treaties—with England (1825), with Holland (1829) and with the United States (1846)—expressed the sense of this freedom of cult. In those treaties were inserted restrictive clauses, identical in meaning if not in words, providing that non-Catholic cults are to be exercised only "in private houses, churches, chapels or places of worship"; "in private houses"; and (in the U. S. treaty) "in their own dwellings or chapels or places appointed for worship." By those clauses, which limit non-Catholic religious activity by forbidding open propaganda in the streets and in the media of mass communication, Colombia chose to protect the faith professed by the quasi-totality of her people.

FR. CULHANE, S.J., *AMERICA's* managing editor, is on a three-month editorial visit to several Latin-American countries.

For 130 years Protestants and other non-Catholics in Colombia observed that restriction and, apparently, found it normal in a Catholic land. But after World War II, things changed. A torrent of Protestant missionaries, mostly from the United States and mostly of the smaller evangelical sects, descended on Colombia. They brought their preaching out from private homes and churches—out onto the street and all over Colombia. Their public-address systems frequently attacked Catholic doctrines as silly or as non-Christian. Leaflets telling the sad story of Father Chiniquy, an ex-priest from the United States who apostatized more than a century ago, were pushed under doors and left in buses. Pamphlets appeared insulting the Church revered by Colombians. The unfortunate part of this new phase of Protestant activity is that Colombians identify it with the United States—and our good relations with Colombia suffer.

STATUS OF NON-CATHOLICS

As this proselytizing grew and grew, a directive was issued, on January 28, 1954, by the Ministry of Government, to spell out again the long-standing legal restriction:

Non-Catholic nationals or foreigners resident in Colombia, whether ministers, pastors or simple faithful, may not proselytize in public, nor use means of propaganda, outside the locale where the cult takes place.

If Protestants would observe that ruling, religious tensions in Colombia would disappear almost overnight.

Protestant churches have always been open and protected by law in Colombia under the Constitution—though about the special legislation covering the Mission Territory we shall see later. In 1955, there were 26 Protestant sects in Colombia, with 337 ministers and auxiliaries (deacons, elders, etc.), serving a membership of about 20,000 Protestants in 83 localities. They operate schools in all the main cities and in many smaller towns. These schools are often known as *colegios americanos*—again linking in the popular mind Protestantism and the United States. These Protestant schools teach English, now sought after for business reasons, and offer scholarships in the United States. The money supporting these churches and schools, which seems to Colombians to be without limit, comes almost exclusively from the United States. Colombians find it a strange coincidence that, less than 100 feet

from the door of the building which houses the U. S. Embassy, there is a Casa Bíblica, a branch of the American Bible Society. To Colombians, Protestantism is "made in the U. S. A."

THE CIVIL WAR

In judging the accusations of persecution made by Protestants in Colombia, it is necessary to remember that these accusations began only in the past ten years. That span of ten years coincides with a period of bitter civil war in Colombia. On April 9, 1948—a date Colombians remember with horror—while the Ninth Pan-American Conference was meeting in Bogotá to ratify the charter of the Organization of American States, bloody fighting broke out in Colombia. It was sparked by the murder of a popular Liberal leader, in clear daylight and in the downtown streets of the city. Within an hour mobs were killing, sacking stores, burning buildings in the capital and in distant Departments.

For nearly a week thereafter, terrorism swept the country, almost certainly masterminded by Communist agents. Radio stations were taken over and orders were broadcast to the mobs; the jails were opened and all the city's criminals joined the looting. When the armed forces finally re-established order, the desperadoes, again acting as if by plan, took to the borderlands, mountainous areas rich in cattle and agriculture—and ideal for guerrilla fighting. They have roamed there ever since.

The brutality of these gangs, which have grown to an estimated force of 25,000 over the ten years, defies description. They decapitate, they mutilate, they wantonly destroy property. In the newspapers of Bogotá and Medellín, 1,410 deaths at the hands of these *bandoleros* were reported between October 15 and January 15. In the month of January of this year, 63 persons were reported slain in the single Department of Solima. The Government has tried to stamp out these bands, but they have powerful support. One hears that Communists aid them, that the Liberals (the party now out of power) are urging them on, and that land speculators

keep the pressure on so that they can buy up property when terrified citizens abandon their farms.

What is the connection between the civil war and charges of persecution of Protestants? Simply this, that the charges date from after 1948. Protestants in Colombia have been quick to interpret as religious persecution what is often only guerrilla warfare. In answer to my question whether there have been 80 Protestants killed in Colombia—or martyred, as they claim—Gen. Luis E. Ordoñez, one of the five members of the Junta now ruling Colombia, wrote me on January 31:

The martyrs have not been 80, but many thousands, to our sorrow, and they are not Protestants, but men, women and children of all categories, religions and races. . . . To attempt to pick out a handful of victims, as respectable and pitiable as the rest, in order to throw them up as an accusation of religious vandalism, is simply absurd.

A NATION CALUMNIATED

How is the charge of Colombia's persecution of Protestants spread all over the world? The chief role in this unsavory campaign has been played by the Evangelical Confederation of Colombia (CEDEC), a group of 17 sects comprising about half the Protestants in Colombia. CEDEC's *Bulletin*, edited by a U. S. citizen, has published 43 issues since January, 1952. Each issue carries a series of five or more "incidents" of Catholic persecution: murders, church-burnings, stoning of Protestant worshippers, etc. It gets its information principally through three correspondents, in Cali, Palmira and Barranquilla; these correspondents work from a desk and do not verify the reports they gather. In 1954, a book by Rev. Eduardo Ospina, S.J., *Las Sectas Protestantes en Colombia*, demonstrated that scores of these alleged incidents were nonexistent or so trivial in reality as to be not worth disproving. Many Colombians think that the U. S. Embassy accepts too readily the wild charges made in this *Bulletin*.

As an experiment, I checked the story of the 80th and the latest martyr claimed by the CEDEC *Bulletin* of December 10. Juan Coy, a Protestant, "a peaceful, law-abiding citizen, who had never been active in politics," had been arrested "for holding private worship for a small group of relatives and friends" in his home in Saboyá. On October 29, the day after his release from prison, he was found dead from a rifle shot. There were no witnesses. Conclusion: "With the death of Coy, the number of Protestant martyrs in Colombia reaches eighty."

The truth of the matter is that Juan Coy's family, ardent Liberals—as are 99 per cent of Colombian Protestants—had been feuding with another gang in town, who were Conservatives. In the preceding three years, two of Juan's brothers had been killed, presumably by the other gang, each of them after heavy drinking. A week or two before Juan's death, a young man of the other faction had been mysteriously slain. Juan's mother, sister and remaining brother, when asked their opinion after his death, stated that in their firm belief he was killed, 1) by the other group, 2) for "political" (i.e.,



feud?) reasons. This information was given by Dr. Enrique Sánchez Millán, of the Ministry of Justice, who was sent out to document the two deaths of those two weeks. The courts have not yet dealt with the case, but these facts, he told me, are common knowledge in Saboyá.

In its six years of existence, the *Bulletin* has never made a correction or a retraction. Its purpose is apparently to keep the pot boiling abroad, where in this way public opinion is brought to accept the myth of the wholesale persecution of Protestants in Colombia.

THE MISSION TERRITORY

Colombians have a particular grievance against the United States because of U. S. Protestants' violation of laws concerning the Mission Territory. The Catholic Church in Colombia is organized, in one part of the national territory, into dioceses. In the other part, which is much larger but embraces areas of jungle, solitude and sparse population, it is organized into vicariates apostolic and prefectures apostolic. These latter areas make up what is called the Mission Territory.

Under the terms of the Concordat which the sovereign nation of Colombia made with the Holy See in 1887, the state takes special care of the spiritual welfare of the Indians in the Mission Territory. In view of the accelerated proselytizing by Protestants, the letter from the Ministry of Government which we cited above regulated anew all non-Catholic religious activity in the Mission Territory. It provided not only that Protestants and other non-Catholics were to do no proselytizing in that territory, as in the rest of Colombia, but also that Protestant ministers living there were to "exercise no public missionary work nor educational work, except for the children of non-Catholic foreigners." This restriction was made on the grounds that since Protestants had never been permitted to proselytize there, there should be no Protestants in the area except families of foreigners.

But have Protestants observed that law? According to a report made by Rev. Guillermo Vasquez on August 26, 1956, after a year-long trip through every quarter of these regions, there were 36 Protestant ministers, some 30 of them U. S. citizens, in the Mission Territory. They were not tending to the spiritual needs of foreigners, but proselytizing, creating new centers of Protestantism among the Indians. Father Vasquez reported that they had made a total of 7,025 converts; there were also 2,490 persons there whom he considered "Catholics influenced by Protestantism." From U. S. citizens working as missionaries in the Mission Territory come a number of the complaints sent in to the U. S. Embassy. From them, too, come many of the "incidents" publicized in the *CEDEC Bulletins*.

When those U. S. citizens, whose rights the United States has been careful to protect by intervening with the Colombian Government, were coming to Colombia, they received from Washington, together with their passport, a booklet entitled *When You Go Abroad: Information for Bearers of Passports*. On p. 3 of that booklet they read:

When you leave the United States, you come under the jurisdiction of the country in which you happen to be traveling. *So respect fully all local laws.* (Emphasis added) Remember, if you are arrested and imprisoned in a foreign land, an American consular official cannot simply order your release, even though he may be able to offer you other assistance.

If the U. S. Embassy would explain to Colombians that this is its stand, it would dispel the current impression that it protects, but does not control, its citizens, and that, in effect, it condones in some way the violations of law by U. S. missionaries.

A report made last November 24 by Rev. Félix Valencia Cano to the Colombian Committee of Mission Coordination revealed that for the past ten years a U. S. Protestant missionary, Miss Sophie Muller, has been actively proselytizing in the Rio Guainia region of the Commissariat of Vaupés. In the village of San José, there are 12 houses and a Catholic chapel, visited when possible by an itinerant Catholic priest. Miss Muller's catechumens destroyed the Catholic chapel, threw its statues into the river and installed the bell in a new Protestant chapel. No one can question the zeal of this woman, but we can question her obedience to civil authority. And we can wonder whether the U. S. Embassy, which protects her rights, is worried by her disobedience to the laws of a nation friendly to the United States.

The *Yearbook of the Catholic Church in Colombia, 1957*, which was published on February 1, of this year, lists by name 301 Catholic priests working in the Mission Territory. It also states that there are 137 Brothers and 594 Sisters there, and that there are 508 Catholic churches, chapels and mission stations. Thus the Catholic Church is doing what it can to care for the Indians. The Republic of Colombia feels bound by its Concordat with the Holy See to ensure that the Indians espouse the faith of Colombia. When citizens of a third nation make it difficult for Colombia to carry out that obligation, Colombians resent it. When they suspect that the third nation is too ready to intervene officially, good-neighborly feelings are destroyed.

RUMORS FLY

Why do Colombians feel that the U. S. Government favors the Protestants in their country? An incident that happened on January 10, and which caused considerable ill-will against the United States, illustrates this. The U. S. Ambassador, Hon. John Moors Cabot, was invited to speak at the opening of a new bi-national center, the Centro Colombo-Americano, in Bucaramanga. At a reception offered him that evening by the Department of Santander, the Ambassador, in a private conversation, asked the Governor and the Secretary of Education of the Department to facilitate the opening of a new Presbyterian church there—a petition which had been refused by the city authorities of Bucaramanga, though approved on appeal in the capital.

In that almost totally Catholic city there are already five Protestant churches or chapels, belonging to the

Pentecostals, Adventists, Lutherans, Evangelicals and Presbyterians. There are two Protestant-sponsored schools, and a third one is projected. The local authorities have shown that they do not want another Protestant church in their city. Differences on matters like these between the capital and cities in the provinces are best worked out by Colombians themselves. The slightest eagerness shown by the U. S. Embassy for such a missionary project makes Colombians feel that our Embassy represents the interest, not of a pluralistic nation of Protestants, Catholics, Jews and adherents of other religions, but simply of a Protestant nation.

In 1943, a Protestant, John W. White, published a book entitled *Our Good Neighbor Hurdle*. Its thesis was that even then the swelling tide of U. S. Protestant missionaries working in Catholic countries of Latin America was imperiling the Good-Neighbor program. His prophecy has been largely verified in Colombia.

Despite the law, U. S. Protestant missionaries are openly proselytizing. No one in Colombia is so naive as to think that their numerous schools are only for Protestant children—or that their goal is anything but the making of new converts. In the three schools in Bogotá called the English, Swiss and German Colleges, a priest comes in each week to instruct the Catholic children there. But in the Colegio Americano, no priest may enter; to avoid the law of obligatory religious instruction for Catholic children, its Protestant missionary directors insist that their students be registered as Protestants. Whether this tactic be legal or not, the effect on public opinion is extremely bad for the United States. Colombians are further convinced that every-

thing bearing the name American is somehow anti-Catholic.

Colombia is passing through crucial times. Her economy is in a shaky state; the guerrilla war has been intensified in the past months. Discontented elements, under Communist leadership—which is not lacking, despite the rupture of official relations with the USSR—could conceivably try to take this desperately harassed people into the Soviet orbit. Therefore, the Colombians' fundamental liking for the United States must be strengthened. They must know us as we are, a nation that respects other nations and their ways, even if those ways are different from ours.

What can be done to halt the systematic slandering of Colombia in the world press by certain U. S. Protestant agencies as a persecutor of religious minorities? Four years ago Msgr. Luigi Ligutti of the U. S. National Catholic Rural Life Conference suggested that, to settle the question once and for all, a mixed commission of Protestants and Catholics of known probity and capacity be invited to visit Colombia, to investigate these charges and to declare its findings. The suggestion was repeated last fall in the *New York Times* (10/13/57) and in *AMERICA* (10/26/57). When I asked Crisanto Cardinal Luque, Archbishop of Bogotá and Primate of Colombia, his view of the proposal, he said he would be happy to see the plan carried out. Perhaps some North American group will now decide to act on Monsignor Ligutti's proposal. The Colombians to whom I mentioned it agreed that on this important question it is necessary that the truth prevail. They will welcome such a declaration of the truth.

Program for Foreign Students

Edward A. Freking

SIMILARITIES BETWEEN OUR TIMES and the first centuries of the Christian era have been pointed out on various occasions by Pope Pius XII, in connection with the opportunities and the need for a vigorous lay apostolate. A substantial part of the mission encyclical *Evangelii Praecones* (Heralds of the Gospel, June, 1951) was devoted to the work of lay apostles from St. Paul's time down to the present, and their need was stressed again in the second major mission encyclical, *Fidei Donum* (Gift of Faith, April, 1957).

As would be expected, this also was the chief theme of the Holy Father's opening address to the Second World Congress for the Lay Apostolate, in Rome, October 5-13, 1957. On this occasion Pope Pius seemed to have especially in mind the present student generation

of Catholic young men and women in the mission lands. He urged the faithful of Asia and Africa to take more interest in "public, economic, social and political life," advising them, at the same time, to acquire adequate preparation before entering upon public life.

The importance of students in the mission apostolate has always been understood. It is the reason for the missionaries' long-standing practice of founding schools along with, or even before, the building of churches, and for the offering of scholarships by Catholic colleges to selected young people from mission countries. The Catholic mission-aid societies have included the student apostolate within their scope, though not always explicitly.

Since World War II, the education and training of native-born students in the newly developing countries have received due consideration in the programs of technical assistance of the U. S. Government and the agencies of the United Nations, in keeping with the

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basic aim to help the people in these countries help themselves. As one result of this, some 40,000 foreign students were enrolled in U. S. colleges for the academic year 1957-58.

The proper care and training of these foreign visitors should be a matter of concern to all Americans, but Catholics should be especially interested in their welfare, because a good percentage of these students could form the leadership in the lay apostolate in the countries which they represent.

About 20,000 foreign students last year came from the newly developing countries of Asia and Africa, according to a census taken by the Institute of International Education; and, from figures supplied by the National Catholic Welfare Conference, it may be conservatively estimated that at least 4,000 of these were Catholics or of Catholic origin. Since these countries are also regions where the Church is not well established, they constitute what are traditionally known as "mission lands." Not only therefore do they need men and women skilled in the arts, crafts and professions; they need also lay apostles well trained in the methods of the modern apostolate. These are cogent reasons why American Catholics should be interested in the foreign students, and especially in Catholic students from the missions.

DISAPPOINTED HOPES

A considerable number of these students have come on scholarships, provided by their bishops, their own families, by Catholic mission-aid societies and by individual Catholic schools in the United States. It is a sad fact, however, that in many cases the hopes for developing lay apostles from these young people have not been realized. Bishops from Asia and Africa have told me that many Catholic students sent abroad on scholarships have been almost complete losses to the Church as far as their services in the apostolate were concerned.

Apparently, while these scholarship students were receiving the best possible education in the arts and sciences, they were receiving little or no training in the spirit and techniques of the apostolate. Whose problem is this? The Holy Father's address to the Congress for the Lay Apostolate seemed to imply that it devolves upon the colleges and universities. We can discuss here only the apostolic training of foreign students at Catholic schools. Those on non-Catholic campuses are another question.

If the problem were one merely of personal spiritual formation, it would not be too difficult, because the fundamental moral and ascetic principles and their application are the same, regardless of national and linguistic differences. But while an effective lay apostolate presupposes a certain amount of personal goodness, its practice involves the application of many kinds of knowledge to various aspects of a people's national life, and these differ from country to country.

Christian leaders in a newly developing country would see, for example, the need to encourage movements for improved agriculture, better health and wider education, as well as the adoption of such industrial programs as the homeland's natural resources permit.

But they must be prepared to encounter a vast inertia resulting from prejudice against change, suspicion of "colonial ambitions" in the people offering technical aid, complete ignorance of such elementary economic devices as personal savings, and even (as among the people of low-caste descent in India) a sense of security in the state of absolute poverty.

The average teacher of economics, sociology or religion, however, can hardly be expected to deal with the varieties of homeland conditions and problems that might be presented by even a small group of foreign students on a single campus, especially since little effort is made by colleges to select foreign students of the same national origins. How, then, is the problem of training future lay apostles, representing many different countries, to be met?

THE APOSTOLIC SEMINAR

One method, tested satisfactorily on a limited basis by the Catholic Students' Mission Crusade's national-center staff and other cooperating groups, is the "apostolic seminar." The program for a typical seminar lasted four to six days, with three or four lectures daily, each followed by a discussion period. Emphasis was on Catholic doctrine and spiritual development, especially the interpretation of the Mystical Body of Christ and the meaning and obligation of the lay apostolate. Social problems were also treated, such as marriage, the family, divorce, distribution of wealth and personal responsibility in government.

Lectures were generally given by faculty members of the colleges serving as hosts for the seminars, but also present as counselors were persons with experience in as many as possible of the countries represented by the students. In the discussions following the lectures, the students helped each other in applying principles and methods to the special conditions of life in their homelands. Conversations outside of the formal discussion periods were also very useful in helping the students to solve problems that came to their minds after hearing the lectures.

The apostolic seminar, however, is necessarily a project that reaches a limited number of students, whereas training for a lay apostolate of the scope envisioned by our Holy Father requires a program to reach the largest possible number and on a continuing basis. This can be accomplished by integration of the foreign student into campus activities having apostolic values and by his observation of Catholic life as lived in good homes.

Many effective apostolic techniques have been de-



veloped, and American students can help to acquaint foreign students with these activities by taking them to meetings of campus societies engaged in programs of this kind. Another part of the training of a potential lay apostle may be to advise a foreign student on choice of studies. Foreign students are often tempted to follow "prestige" or "glamor" courses, particularly engineering, when the needs of their homelands (and therefore of the homeland apostolate) call for specialists in agriculture or education.

CONTACTS ON AND OFF CAMPUS

Off campus, the apostolate to the foreign students is covered by one word, "hospitality." Invitations for weekend or holiday visits to American students' homes will enable them to see Catholic life in action. Among other things it will show the foreign student that the active practice of religion holds a respected place in the life of the best American families. During such visits, the foreign students should be treated as any good friends would be—not as curiosities or as visitors from strange planets. Conversations with older members of the family will afford opportunities for explaining to the guests the Catholic attitude on many topics of public interest.

Many aspects of American life not connected directly with religion also deserve the attention of future lay apostles. Such things as community charities, programs of public health and American methods of promoting business, especially our capital-investment system, are worthy of study by the future lay apostle. All of the foregoing aspects of the apostolate can be observed through association with good American Catholics—with students on campus and with their families in occasional home visits.

Among the first to call for organized effort in this field of apostolate were Father Emmanuel Jacques, spiritual adviser of the Catholic Vietnamese students in America, and Father Frederick A. McGuire, C.M., executive secretary of the Mission Secretariat in Washington, D. C. Conferences between Father Jacques and CSMC national officers led to the prominent featuring of foreign students in the program of the 1952 national CSMC convention and to the organizing of the first apostolic seminars in the following year.

Father McGuire was an adviser of the CSMC in planning the seminar programs and, a little later, was instrumental in setting up the Foreign Visitors Office under the supervision of the NCWC Department of Education. The "FVO," now directed by Robert T. Murphy, has undertaken a census of Catholic foreign students in all the colleges and universities of the United States, and is able to supply information and leaflet literature to any group that is willing to cooperate in this field of work, particularly in programs of hospitality.

It would seem to be in order for U. S. Catholic colleges and universities to take a good look at their participation in foreign-student exchanges. Last year, 235 Catholic higher schools reported enrolment of foreign students, but 43 of these reported only one student. Under present exchange programs, the burden of pro-

viding for foreign students does not necessarily fall entirely on the host school. Campus organizations having apostolic programs should examine the possibility of closer integration of foreign students into their activities.

Even colleges having no foreign-student enrolment can be associated in this apostolate by inviting foreign students from other schools to participate in social and scholastic assemblies. These students can be contacted, as mentioned before, through Mr. Murphy's office or through various organizations of national groups. Several such groups use as their address the Crossroads Student Center in Chicago (5621 South Blackstone Avenue), operated by the International Catholic Auxiliaries; these groups include the Catholic Vietnamese Students' Association in America, the Japanese Catholic Students in America, the Chinese Catholic Student Society, the Filipino Students' Catholic Action and a recently formed Catholic Indian Student Society. Other centers through which large groups of foreign students can be reached are the Grail houses—the Gateway in Detroit (4852 Fourteenth St.) and the Grail International Student Center in New York (370 Riverside Drive, New York 25). Another Catholic center of foreign-student activity in New York calls itself VISA (69 Washington Square South, New York 5).

ABOVE ALL, FRIENDSHIP

The CSMC offers its services as a source of information on the foreign-student apostolate, because this is a part of the organization's basic purpose as the educational arm of Catholic missions in the United States. Especially invited to this service are groups of collegians, particularly affiliates of the National Federation of Catholic College Students. Contacts with the CSMC may be made through the national center (5100 Shattuc Avenue, Cincinnati 26) or the CSMC International Student Committee, currently centered at Nazareth College in Rochester, N. Y. (4225 East Ave., Rochester 10).

A questionnaire circulated by this committee in the spring of 1957 among a limited number of foreign students revealed their chief problems to be, in the order indicated: 1) language differences; 2) American customs; 3) financial worries; 4) finding vacation jobs; 5) finding places to live during vacations; 6) loneliness; 7) examinations; 8) troubles with immigration officials; 9) race prejudice. The same students, answering a question about sources of help in meeting their problems, put "friendship" first—before prayer, scholastic advisers and the assistance of government representatives.

Friendship is the note sounded over and over again in all discussions relating to the foreign students in our land. Friendship, established through an effective Catholic apostolic program on behalf of these visitors, may contribute substantially to the growth of international friendliness and thus to securing the future peace of our nation. At one of the seminars sponsored by the CSMC, a student from Argentina made an observation that could serve as a statement of guidance and inspiration: "Let the United States start the 'understanding policy' rolling, and the mutual misunderstandings will disappear."

State of the Question

JOYCE AND THE JESUITS: MORSE AND REMORSE

I: Background

Historian Malcolm Hay, in his recent book, *Failure in the Far East*, (Dufour Editions, Philadelphia, 1957, p. 162), cites another historian, the late Herbert Thurston, S.J., on the subject of the Jesuits. Here is the question that Father Thurston asks: "Is there any institution, except Judaism, about which a charlatan could write a book ignoring the very elements of the subject, and yet pass undetected in our literary reviews as though he were a pioneer in a new and brilliant field of research?"

Father Thurston's question is as relevant today as it was the day he wrote it. Those who read our editorial, "PMLA: Parody of Scholarship" (2/8, p. 533), will recognize that Father Thurston was not talking through his scholarly biretta. PMLA is short for Publications of the Modern Language Association of America (6 Washington Square North, New York City 3). Its December, 1957 issue (pp. 1018-35), to the amazement of many of its own readers, contains as grossly biased and unscholarly an attack on the Society of Jesus as has appeared in recent memory. It is truly astounding that PMLA, whose boast is that its pages contain only the results of the most tested scholarship, should have

thrown those pages open to Prof. Josiah Mitchell Morse's article, "The Disobedient Artist: Joyce and Loyola."

We have now received a reply from Professor Morse. This reply is printed below, with our rejoinder. Following these two items is Fr. William T. Noon's review of *My Brother's Keeper* (Viking, \$5), recollections of the early years of James Joyce by his brother, Stanislaus Joyce. Father Noon, S.J., was the author in 1957 of *Joyce and Aquinas*, a volume of the *Yale Studies in English* (Yale University Press, \$4.75).

We gather from Professor Morse's letter that PMLA presently intends to print his apology and retraction in the diminutive type of its "For Members Only" department. PMLA editor George Winchester Stone Jr., secretary of the association, could scarcely have chosen a better place than his "For Members Only" department if his intention is deftly to brush this question under some convenient academic rug. The scale and scope of Professor Morse's irresponsible attack on the Jesuits require, it seems to us, that a full-scale reply be given the same prominence that was accorded the offending article.

II: Professor Morse

TO THE EDITOR: It is unfortunately true that I mistranslated "quemadmodum dictum est" and "obligationem ad peccatum." In the March issue of *PMLA*, in the department "For Members Only," I shall admit my error and apologize to the Jesuits. In addition, I am enclosing with each reprint of the article a mimeographed statement:

ERRATA. I have maligned the Jesuits. Their oath of obedience does NOT oblige them to commit a sin if they are so ordered—quite the contrary. In my anti-authoritarian zeal I was blinded by a preconception and made two stupid mistranslations. "Quemadmodum dictum est" (note 5) is not a question; it should therefore not be translated "and how can such a thing be said?" but "as has been said." And "obligationem ad peccatum" (note 6) does not mean "an obligation to commit sin" but "an obligation under pain of sin." I call your attention to a more detailed statement that will appear in "For Members Only" in March.—J. M. M.

The other points in your editorial "PMLA: Parody of Scholarship" (February) are, however, misleading.

1. On p. 1019, the references to St. Ignatius' letter on zeal are incidental to the quotation from the *Constitutions*, and should therefore be read in connection with it. The whole passage indicates clearly that St. Ignatius exhorted Jesuits to think of themselves as soldiers and to follow the orders of their Superiors with "blind obedience" ("caeca quadam obedientia")—to be, in fact, as passive in obedience as a corpse or a stick ("perinde ac si cadaver essent, . . . vel similiter atque senis baculus"). Your reference to the letter on zeal alone, quoting only part of my statement, misses the point and misrepresents the meaning of the passage.

2. Your statement, "Professor Morse's interpretations of the Ignatian *Spiritual Exercises* are similarly unreliable and distorted," cites no examples. You do not accuse me of misquoting them; neither do you deny the appositeness of the corresponding passages in Joyce's

work, or of the reference to George Orwell's *Nineteen Eighty-Four*.

3. My comments on St. Anselm's *Cur Deus Homo*, which again you quote only in part (with a statement to the effect that the quoted portion is all I have to say), are of course unorthodox; however, since orthodoxy and truth are not synonymous (even orthodoxy having changed from time to time), since I am not committed to any orthodoxy whatever, and since in all probability PMLA is not committed to any orthodoxy in religion,

there is little grace in your implication that PMLA should not "tolerate" such comments.

4. To the charge of anti-Catholicism I can only reply with a passage from my article (p. 1035): "Stephen [Joyce's hero] consciously chooses to disobey, but realizes at the same time that the values he denies have an evident claim on many fairly decent people."

If you publish this letter, I trust you will publish all of it.

State College, Pa.

J. MITCHELL MORSE

III: Editorial Comment

Though this admission of errors, touching a substantial issue, is welcome, we regret that PMLA now restricts the correction of the errors to its "For Members Only" department. Furthermore, in comment on Dr. Morse's four points:

1. St. Ignatius, in the passage quoted, has not a word to say about Jesuits as *soldiers*. It is our correspondent who "misses the point" in having introduced and offered, in its literal sense, this military metaphor to substantiate his own interpretation of "blind obedience." This metaphor is altogether absent from the passage of the *Constitutions* quoted, and it is quite unrelated to obedience in the letter of St. Ignatius cited in the note. Scholarly consultation of recognized Jesuit sources would enable any reader to see that St. Ignatius' accommodation of the ancient commonplaces of the "corpse" and "stick" is not oriented to "authoritarianism." The Society of Jesus is *not* "an organization whose members renounce their selfhood"—a metaphysical and psychological impossibility as well as a moral enormity.

Loyola invites those who have freely chosen to live in his Society to renounce their self-will when this conflicts with the known will of God, to subordinate their own wills to God's will as He manifests it through their legitimate superiors. His argument is that we thus increase and perfect our liberty. He provides explicitly for the making known of differences of opinion. These "representations" to the Superior are a staple of Jesuit practice. The first "law" of the Society is "the interior law of charity and love."

2. Professor Morse prefaces his remarks on the *Spiritual Exercises*: "In religion Jesuitism is the science of the possible. That low man seeks a little thing to

do,/Sees it and does it'; and the Society of Jesus helps him." Apart from the insinuation that Jesuit spirituality is "mere politics" (implied certainly, though not stated), this partisan criticism of Ignatian spiritual practices (certainly out of place in a literary journal) provides little documentation to quote. That which is introduced is more or less peripheral to the *Exercises*—Benjamin Franklin developed independently a system of marking his daily faults, as he narrates in his *Autobiography*, almost identical with the Particular Examen of St. Ignatius. This peripheral documentation is everywhere strongly colored by juxtaposed Joycean parodies, admittedly ironic and satiric.

The alleged "mechanization and quantitative standardization of the motions of the spirit" cannot, of course, be established by fair citation, in context, of Ignatian meditations. "That disgust with the body," which our correspondent attributes to Jesuit asceticism, is in no sense Ignatian. It is certainly not Catholic. It is a Manichean tendency which Catholic theology, both moral and ascetical, has always opposed.

To equate Loyola's filial fear of God with George Orwell's fear that "the citizens of Oceania feel for Big Brother" is vulgar and false. The further identification of the commonplace "black-white" contrast of St. Ignatius' "Rules for Thinking with the Church" and Orwell's *Nineteen Eighty-Four* on "blackwhite" is crassly to ignore the antithetical differences in the two uses of the figure. Loyola in his "Rules" is not talking about the assertions of a political despot (as is Orwell), but about the credibility (for those who are convinced of its claim) of an authority whose infallibility is guaranteed by divine assurance; therefore, what *appears* (!)



to be black is really white. Nor has such an act of faith anything at all to do with Professor Morse's notions of "The Grand Inquisitor's view."

3. Our editorial did not protest Professor Morse's interpretations of St. Anselm's Trinitarian theology on the grounds that these are unorthodox, but that "from no scholarly point of view (critical or historical)" are they a just Anselmian report. *PMLA* is committed to an orthodoxy of scholarship. Professor Morse's adjacent remarks of St. Anselm ("God is an irascible Norman baron"; in St. Anselm's theology, "There is a fundamental antagonism between man and God," and so forth) constitute in themselves a notably uncritical attack on monotheism, which as developed misses the target of Anselm's *Monologium* and *Cur Deus Homo*.

4. Our editorial transmitted two possible (and debatable) questions: 1) the reliability of James Joyce's views of the Jesuits; 2) the reliability of Professor Morse's renderings of Joyce's views. Our objection is

to *PMLA*'s permitting Professor Morse to pass so hostile a judgment on the Society of Jesus without his having undertaken a far more scholarly and academically competent investigation than his article evidences (for neither article nor letter establishes any scholarly contact with primary Jesuit sources, nor with secondary sources in their up-to-date forms). It is not the article, but its publication in *PMLA*, that has shocked us as well as very many others not of our faith. The fictional liberties for which we make allowances in creative works of the imagination seem singularly inappropriate in a "scholarly" article which purports to be an historically authenticated report of the facts.

We have published, as he asked, all of Professor Morse's letter. We are still hopeful that *PMLA* will also provide space for a "full-scale scholarly rejoinder," so that its readers, too, may have a chance to hear "the other side."

EDITOR

IV: Relevant Review

MY BROTHER'S KEEPER (Viking, \$5), unfinished memoirs of James Joyce, by his brother Stanislaus, contributes significantly to our understanding of the tragic riddle of Joyce's life, the endlessly baffling genius of his revolutionary literary work.

As in his earlier work, the somewhat less mellow *Recollections of James Joyce* (first published as an essay in Italian, 1941, and subsequently translated into English by Ellsworth Mason, for the James Joyce Society, 1950), Stanislaus Joyce again stresses the considerable differences, so often blurred in "scholarly" criticism, between Joyce's actual experiences in life and in history, and the artistic transformation of those experiences, "fused in the mold of the imagination," in his creative fictional works. For example, he says of Stephen Dedalus that this hero of the *Portrait*, something less than hero of *Ulysses*, "is an imaginary, not a real, self-portrait," that he is "freely treated."

AMBIVALENCE OF PERSONALITY

In a short preface to the present work, T. S. Eliot confesses to having found himself "fascinated and repelled" by the personality of Stanislaus, "this positive, courageous, bitter man," and notes importantly: "Where James, in political and religious matters, was indifferent or merely mocking, Stanislaus manifests a sometimes appalling violence." Richard Ellmann, whose biography of Joyce is expected soon, will doubtless set the record straight on many important points which Stanislaus' earlier memoir and Herbert Gorman's present unsatisfactory biography of Joyce have long confused. Mr. Ellmann provides an excellent introduction to Stanislaus' latest record of his brother's early years, and recalls the estrangement that came to exist between the two brothers in Joyce's later years, Stanislaus' disapproval, at first, of *Ulysses* as "wilfully derogatory of human life" and his refusal of a presentation copy of *Finnegans Wake*, when after 17 years of all-absorbing labor that extraordi-

narily comic, almost impenetrably complex work was first published in 1939. Stanislaus, who died on Bloomsday, June 16, 1955, did not live long enough to bring this present memoir beyond 1904. In his *Recollections* of 1941, shortly after James' death, he had, however, recorded: "It is useless for me to say how much regret that refusal costs me now, when the regret itself is useless."

On the recently much-agitated subject of James Joyce's attitude toward the Jesuits, Stanislaus' present memoir, like his former one, appears everywhere to be colored strongly by his own "appalling violence" of dislike. One does not need the publisher's advertisement on the jacket, "Special venom is reserved for the Jesuits," to discover that on this point Stanislaus scarcely qualifies as an objective reporter or judge of the Jesuits, or of what his brother's own feelings toward them might conceivably have been. Stanislaus' own disaffection, though he admits that both brothers "were sent free of fees" to Belvedere College, will provide much comfort to those who insist, like himself, owing to some kind of misunderstanding, that

the purpose of Jesuit training is to instil the belief that all our time and the use of our gifts belong to God, and further so to develop the conscience as to make cowards of us all. Their aim is to enslave the mind completely, and make it work for their ends.

For those who believe in God, as most great artists have believed, it is hard to see why the submission of a finite mind and will to a perfect act of love and wisdom should "enslave the mind" or debase in cowardice the artist's God-given gifts.

Stanislaus is fair enough, however, to note that the kind of "hostility" which he somehow imagines the Irish Jesuits to have felt toward his artist brother at Belvedere "was mainly one-sided. I find no trace of it . . . in the Belvedere chapters of *A Portrait of the Artist*." He also recalls how James as a young man had

promptly turned down a proposal that he accept a tuition-free scholarship at another college: "I began with the Jesuits, he said, and I want to end with them."

In regard to an earlier, much too often quoted assertion of his *Recollections* of his brother, "His professors tried every way possible to induce him to enter their order (even the Provincial of the Jesuits in Ireland took an interest in his case)," Stanislaus is strangely silent in this new work which goes over much the same ground in very much greater detail. No argument from silence is ever conclusive, but here it would seem to suggest that Stanislaus may have recognized that his earlier "recollections" was mistaken. It certainly contradicts all the other available biographical data on the subject: the testimony of the Irish Jesuits, the letters of Joyce himself, which Stuart Gilbert has recently edited, the other relevant facts which Stanislaus himself includes in this more sustained effort in recall.

CAREFUL SCREENING

Stanislaus notes, for example, that the Jesuit rector at Belvedere once warned Joyce's father, "That boy will give you trouble"; that Joyce had more than once clashed with this rector; and that later, at University College, "My brother's university career was undistinguished as regards his studies." Any one who knows how realistically and rigorously a candidate's application is examined before he is admitted to the Society

of Jesus will be inclined to think that Stanislaus' present memoir is more consistent with itself in not seeking to provide a biographical basis for the fictional inclination to a Jesuit vocation on the part of Stephen Dedalus of the *Portrait*.

J. F. Byrne, the Cranly of the *Portrait* (and of *Stephen Hero*, as Stanislaus is the Maurice of both those works) has also stated, it is true, in his *Silent Years: An Autobiography with Memoirs of James Joyce and Our Ireland*, that the Irish Jesuits invited him (Byrne), about the same time, to enter their Society. Such a covey of "invitations" would be difficult enough to account for, especially in the light of the Jesuit legislation on the matter; but when Byrne narrates that the "invitation" was pressed even after he had announced, "I have not the faith, I am not a believer," one seems obliged to conclude that Byrne's "invitation," like Joyce's, was either a jest, a fiction (like that of Stephen Dedalus) or an understandable confusion in memory, somehow a lapse from the facts.

There is no question that Stanislaus, in spite of his own valiant efforts to disentangle fictions from facts, does, unfortunately, compound and solidify certain old errors in this new book. Again we are asked to believe that Joyce "alone refused to sign the protest" of University College students against Yeats' play *The Countess Cathleen*, though it would appear to be significant that Stanislaus does not say this in so many words, as he did

Our Mousepiece



Prof. H. Wilberforce Mouse, chairman of the Squeak Department at a medium-sized, middling-distinguished Mid-Basement university, finally got at his new copy of *Pamela*, the learned journal for Squeak teachers. It was a rainy night, his papers were all corrected and the corner drugstore had had no new pocket mysteries since Wednesday. Further, TV offered only an old film of Mickey Mouse and an interview with a prominent Cat, who had defected some years ago and was now living it up on the borsch-circuit.

As is true of most Squeak professors, H. Wilberforce first opened *Pamela* to "F.M.O." (For Mice Only), and enjoyed the news of what others were doing: who were the new Niemouse fellows at Grain Elevator, and what was doing in Wisconsin, the New England of Mousedom educators.

Then, since *Pamela* did not restrict itself to Squeak, but included the literature and philology of such languages as Grunt, Growl, Roar, Bark and Hiss, he thought he might enlarge his horizons by reading a thing or two outside his own very specialized field.

The first article that caught his fancy was "Val-

éry's *La Dormeuse: A New Interpretation*." Everything having to do with his hero Dormouse was exciting to H. Wilberforce. But the article was so slow in getting into the subject that he went out to the refrigerator for a beer.

Returning to his contour chair and his beloved *Pamela*, H. Wilberforce next tried "Mouse Deism and the Development of Romantic Mythological Syncretism," a learned piece that "sought out the true meaning of myth," and "discovered in an archetypal mythos the primary source of all languages." The next article, "Of Mice and Men: A Revaluation toward an Up-grading of the Primary Analogue," sent him again to the kitchen.

H. Wilberforce yawned. He blearily looked at a final piece, fiction this time and most unusual in *Pamela*. It was a short story by a Prof. J. Mischief Mouse. The story concerned some monks who had tried by means of cheese and jelly tarts to entice a young artist mouse into entering La Trappe. But the plot was so incredible that H. Wilberforce sighed and let *Pamela* slide off his tummy onto the floor.

Ulp—if he took another beer, his wife would miss it. Besides, he had an 8:00 class. Oh well, tomorrow he could retail a few of his best stories about his graduate-school days.

Or he might work over that old lecture of his: "The Idyllic Slavic Hero, Puss-in-Boots." W.T.C.

in his earlier *Recollections*, and as Gorman and so many others after him have repeated. Joyce's "independence" in this instance is, however, cited again as an example of his admirable integrity, his immunity as an artist from "clerical control" and "the silent work of suppression."

Actually the protest of May 10, 1899, was signed by only 33 University College students (including Joyce's close friends, J. C. Skeffington and J. F. Byrne). Only 15 of these signatures are those of members of the college's Literary and Historical Society, which had debated the question of an Irish National Theatre two months previously, March 11. Since of the 11 principal speakers in that discussion, only four subsequently signed the manifesto directed against *The Countess Cathleen*, it is mythical to continue to talk as though Joyce alone had the independence to resist some imagined clerical coercion to sign.

As a postscript here, we might note that Joyce's famous undergraduate essay, "In the Day of the Rabblement," was not turned down by the faculty censor of *St. Stephen's*, Father Henry Browne, as Gorman maintains in his biography, nor by Arthur Chanel Clery, a member of the staff, who, according to Stanislaus, "alleged unalterable censorship." This essay, as well as the one of Skeffington's subsequently printed with it by a private firm, had been rejected by the student editor,

Hugh Kennedy, who had previously by a 15-to-9 vote beaten James Joyce in the election for the auditorship of the Literary and Historical Society for the session 1900-01. (It was Kennedy, while still editor, to whom Joyce subsequently gave his paper on James Clarence Mangan for publication.)

In spite of such errors of fact, Stanislaus Joyce in this last memoir advances our understanding of his brother in many important respects: the fierce anti-clericalism of their father, which he had inherited from his father, and which he passed on, in turn, to his sons; the decline of the Joyce family fortunes, the grinding poverty of their surroundings, the sordid deterioration of their relations with one another at home; the wry role that Stanislaus played as "brother's keeper," providentially just hinted at, since Stanislaus did not live to complete the record of the difficult days of Joyce's alcoholism at Trieste. As the title suggests, he was called to play a kind of reluctant Cain to James' Abel (who, of all men, should forgive the pun). This is, fortunately, not just another book for Joyce experts, who often miss the obvious in their search for the recondite, who sometimes seem quite immune to the human predicament that in so many tragically comical ways was the plight of the two antithetical brothers, the *Wake's* Shawn and Shem (in some ways) and (in all ways) Dublin's Stanislaus and James.

Stock Margins and Credit Policy

F. L. Garcia

IF YOU WERE A MEMBER of the Board of Governors of the Federal Reserve System, would you reduce "margin requirements" in the current new fight against economic recession? That is what the governors did, effective January 16 last. They dropped margins from 70% to 50%, cutting back in one swoop to the pre-bull-market levels. Judging from the reaction of at least one member of the Joint Committee on the Economic Report, we have not heard the last of this action.

The argument centers on the merits of reduction in margin requirements as a method of stimulating a turn-about in general business, from recession to recovery and toward full employment. Some, like Sen. Paul H. Douglas of the Joint Committee, question this method of promoting general economic recovery by making it easier to speculate in stocks. Others believe that the stimulating effect of reduced margin requirements is only temporary, and that the action is therefore only psychological in effect. A spokesman for the Federal Reserve Board itself characterized lowering of margin

requirements as merely a sign that the board thinks the higher margins were "no longer necessary to prevent excessive use of credit" in buying or carrying stocks.

Still others appear to believe that more effective steps by the board at this time would have been more aggressive "open-market operations" or perhaps a further reduction in "rediscount rates," or a decrease in legal reserves.

A brief sketch of the background would be appropriate here to show what the shooting is all about. Back in the pre-depression days of permanent prosperity and perpetually high stock prices, one could buy stocks listed on the New York Stock Exchange by putting up a fraction (normally 20% to 25%) of their total cost. The customer's broker supplied the balance of the funds, usually by borrowing from a bank. Much bank credit was thus drawn in to finance the 1929 stock-market boom, instead of being lent on commercial loans, because of temptingly high interest rates on brokers' loans—rates that reached as high as 20%.

As long as stocks continued to rise in price, buying on low margins was an easy way to get rich quickly on a shoestring, because the customer's equity in a margin account rose much faster than the price of the stock.

PROFESSOR GARCIA of the Georgetown University School of Business Administration calls himself a "fugitive" from Wall Street, where he spent 18 years.

But with the sharp declines in stock prices beginning in the October, 1929 crash, value of stocks held as collateral in margin accounts declined rapidly. Equities of customers declined even faster, because the "debit balances" (what the customer owed his broker for original advances, plus interest and carrying charges) remained fixed or rose. Thus calls for more margin by the broker had to be met by the customer, lest he be "sold out" and his account closed. Many buyers of stock on margin let themselves be bled white by these margin calls, instead of letting their brokers sell them out on stocks that were not worth the sacrifices.

POWER TO REGULATE

When the New Deal investigations and reform legislation came in, beginning in 1933, margin buying was severely criticized and given a long, hard look, first by the Pecora investigation and later by the Securities and Exchange Commission. Congress, however, did not kill it but allowed it to continue, subject to regulation. The New York Stock Exchange had moved in 1933 to establish voluntarily, for the first time in its history, its own uniform margin requirements for its member firms. In 1934, the Securities Exchange Act gave the Federal Reserve Board the power to require uniform margins by prescribing the maximum amount of credit that may be extended on listed stocks. Incidentally, this power to prescribe margin requirements is the only "selective credit control" of the board today, as contrasted to aggregative controls typified by open-market operations, changes in rediscount rates and reserve requirements.

Pursuant to the 1934 act, the Federal Reserve Board issued two regulations: Regulation "U" (applicable to banks extending credit for the purpose of purchasing or carrying listed stocks on margin), and Regulation "T" (applicable to brokers—members of national securities exchanges—who extend credit for the same purposes).

Beginning with 40%, which has turned out to be the lowest level and prevailed for eight years, the Federal Reserve Board has set nearly a dozen different margin levels since 1934. The maximum of 100% was prescribed, for a time, in 1946-1947. The 70% level, from which the recent reduction occurred, was set in January and April of 1955, in a two-step increase: from 50% to 60% to 70%.

According to spokesmen for the Federal Reserve Board, it has changed margin requirements whenever "conditions" in the security markets have justified such changes. Thus the latest reduction in margin requirements is supported by the reduction in net debit balances (what customers owe brokers in connection with margin trading) from the recent high of \$2.9 billion last June 30 to \$2.5 billion at the end of the year.

Unquestionably what happens in Wall Street has effects upon the economy as a whole; but the charge that siphoning off credit to finance speculation in securities is injurious to the economy had a more substantial statistical basis in 1929 than today. It is estimated that brokers' loans, to brokers on all exchanges, totaled some \$10.8 billion at the close of 1929.

Still, rather than minimize the importance of margin

requirements, it would be desirable to obtain the maximum of credit-control value out of this monetary tool.

Obviously \$1 in cash in a margin account can now buy \$2 in stocks, compared with \$1.40 previously. But will these reduced initial margin requirements stimulate a higher level of stock prices and perhaps of business in general?

1. In their immediate impact, reduced margin requirements are a stimulant to prices. Stock prices responded to the latest cut from 70% to 50% in margin requirements by a 5-point rise in the Dow Jones Industrial average early on January 16. But by the day's close, all of these gains had been lost, and stocks were back to approximately the level of the previous day's close.

2. The longer-range effects of changes in margin requirements upon stock prices show great variation. Prof. George L. Leffler of Pennsylvania State University reports that in perhaps one-third of the cases a change in the requirements has no perceptible effect on prices over the long- or short-run period. Where there is a change, according to this authority, it may vary from an abrupt, short-lived reaction to one whose effects are not observable for four or five months.

3. The connection between reduced margin requirements and better business generally is also quite indirect. American corporations do not float new stock issues directly through the stock exchanges. American stock exchanges are markets for already issued and outstanding securities, after they have been publicly offered through investment bankers. Nevertheless, reduced margin requirements, by increasing purchasing power of margin traders, can result in fairer price valuation of earnings and dividends and better marketability for stocks. This should create a mood of optimism, in so far as the stock market is regarded as a business barometer. Hence business generally could benefit.

SOMETHING TO PONDER

The conclusion appears to be that reduction in margin requirements, under current conditions, is relatively unimportant as a means of stimulating general business recovery. Of course brokers like it. But reduced margin requirements are not going to cause perceptibly increased buying of stocks in the face of declining earnings and dividends. For maximum stimulative effect, such a reduction in margin requirements would be better timed in the early stages of a recovery, when buying interest is emerging substantially.

I would therefore suggest to both friends and critics of the Federal Reserve Board and of its action on margin requirements that they do not waste breath in arguing about stock margins. Certainly, if the board desires to broaden its policy of credit relaxation by following up the reduction from 3½% to 3% in rediscount rates, a much more effective monetary tool would be "open-market operations," whereby the Federal Reserve Banks buy Treasury bills and thereby increase bank reserves, thus increasing also the ability of banks to lend to business. A reduction in legal reserve requirements would have the same effect. Let us see use of these tools, and soon. It is later than we think.

Moroccan Dilemma

James R. Berry

IN BUILDING THE PROFITABLE steel-and-concrete economy of Morocco, France evolved a Morocco alongside and independent of the world it found there. After Lyautey left the country in 1925, it was the efficient European administration, working in intimate cooperation with the French "colons," that exploited the country. Using the considerable material improvements to the country as a justification for the profits they were reaping, and having ultimate control of the political and economic life of the country, this coalition of *colons* and administrators prevented the Moroccans from any significant participation in the country's affairs. They viewed the protectorate status of Morocco as nothing more than a springboard to final annexation and control of the country by France.

Faced with a general lack of teachers and an ever growing population, the French educational effort did little to counteract illiteracy in the country. Since the Moroccans had no chance to have any practical experience in managing their Government, and were in general illiterate, it is no surprise that the events which abruptly placed Morocco in the hands of the Moroccans found them ill-prepared to run a country. Even on the day that the Moroccans received their independence, they had to rely on the French civil service to prevent administrative chaos in the country. There is still such a lack of competent Moroccans that the employment of 30,000 French civil servants, who form the armature of the central administration, will have to continue for five or six years more.

This is a conservative estimate when we note that in addition to a general lack of education and a long-standing exclusion from participation in administration, the Moroccans have inherited an economic and political system for which their culture hardly prepares them. No Arab or Islamic customs or traditions has initiated the Moroccans into the mysteries of modern government.

The Moroccans have the choice of adapting themselves to their inherited political and economic system or of changing the political and economic system to conform to their own traditions. Their leaders have chosen the first of these two alternatives. They have begun this task of self-adaptation by setting up an ambitious educational program which envisions instruction

not only for the children in the large cities and towns, but for the adults and children in the interior of the country as well.

To give proper importance to the problem of education in Morocco, one must realize that fifty per cent of the total Moroccan population is under 25 years of age, and that of this group 75 per cent can neither read nor write. Since in the short span of ten years the country will be entirely administered by today's high-school and university students, Morocco's future is completely dependent on her youth.

The greatest difficulty which the Government's ambitious educational program faces is not that of enough schools in which to hold classes, but a desperate lack of teachers. Given a widely increased area to teach in, an abrupt addition of adult pupils, an increasing number of children who have reached the school age and the departure of many French teachers, the educational program simply cannot supply enough instructors. The Government is coping with this problem by encouraging French teachers to remain and hiring teachers of any nationality who are willing to accept a post in Morocco. When a teacher is found a class is opened.

KEY TO THE FUTURE

It is obvious that the future teaching staff of the Moroccan educational system must come from today's Moroccan youth. The present economic and social conditions, however, do not encourage the youth to select teaching as a profession. Because of the Government's great need for educated personnel, a high-school diploma is an automatic entrance key to a promising career. Competition for literate people between the Government, army, post office, police and private business further reduces the number of those willing to become teachers. Solicited on all sides with attractive offers and seeing a promising future with government or private enterprise, the average youth is disinclined to



MR. BERRY, a *New Yorker* now studying at the Sorbonne, spent part of last summer in Morocco. He attended the international seminar at Tioumliline (AM. 4/6/57).



spend more years at a university in order to become a teacher, perhaps to be stationed in some obscure village. Those students who do continue with a university education are more interested in law and technical studies, which will lead to civil service and business careers, than in the more general liberal-arts type of course. Finally, few students are financially able to enter a university. Until recently, most had to go to France on scholarships to continue their studies; and even now that a faculty of liberal arts will soon be opened in Rabat, most students will need governmental financial assistance to afford a college education.

RISE OF CONSCIOUSNESS

Coupled to the present regime's immense educational program is its official effort to return to Arab folkways and Islamic customs and traditions. Arabic, the popular language of Morocco, is to replace French as the official language. The universities and the primary and secondary schools, as well as the traditional Koranic schools, are to use Arabic as the language of instruction. Arab law (with, I believe, a Western-type civil code added) will be the standard law of the nation. The French civil servants will be replaced as soon as possible by Moroccans. The religious practices of Islam will be intensified, and Arabic mores will completely replace the French ones.

This re-Arabization of Morocco is much more a re-awakening and an intensification of an Arab consciousness than simply a search for a national one. The occupation of Morocco by the French threatened the "Arabness" of Morocco much more than it challenged the Moroccans' claim to freedom. The present effort of the Moroccans is directed toward purifying their Arab and Islamic heritage.

The extirpation of French influence from the Arab folkways and the intensified application of Islamic values in Moroccan society pose a dramatic paradox in the life of Moroccan youth. An Arab boy will be taught his own folkways and religious values, and then be expected to help govern a country whose economic (and hence to a great degree political and social) structure is based on Western values.

There is already a large group of Moroccan youth caught in this cultural tug of war. They are the elite who went to France for their university studies. They have been so influenced by the Western culture that they return to Morocco speaking French better than Arabic. A complete reabsorption into their own culture is impossible. Almost unconsciously, they wish to make Morocco another France; and though they vocally endorse the re-Arabization program, they scarcely believe in it, so far as one can judge.

The most obvious consequence of this cultural mélange is the difficulty which this estranged elite has in finding Muslim girls to marry. Attracted by the easy association of men and women in the Western world, this group cannot find wives in a culture which secludes women from men till the wedding day. They often turn toward Europe, especially France, for a wife. This further alienates them from their own culture.

In today's Islam there is great discussion on the possibility of adapting Islam to "modern methods"—modern being a synonym for Western. If Islam's deep religious traditions and beliefs are not compatible with a Western steel-and-concrete economy, Morocco would be in the embarrassing position of having accepted social, economic and political institutions which are irreconcilable with its beliefs. Actually, the problem is side-stepped by changing the question. "How can Islam adapt itself to the modern world?" replaces "Is Islam compatible with Western methods?" This clearly shows a tendency to adapt the principle to the actuality.

For a solution of their social and technical problems the Moroccans must use methods that have evolved from their own social and religious traditions, coupled with those that can be safely borrowed and assimilated from other cultures. History testifies that the Arab civilization has within it the potential remedy for the technical and social evils that confront it.

While it is clear that Islam must carefully choose the methods it will use, it is equally clear that the methods must be chosen soon. Changes must be made quickly if the country is to become self-sufficient and stable. Transportation is inadequate, infant mortality high, crop production low (at least among the Moroccan peasants). Irrigation is badly needed if Morocco is to be self-sufficient in food. Schools and teachers are all too rare. Hospitals are infrequent, especially in the interior, and Arab doctors are practically non-existent. Unemployment is high, and migration from the country to the city poses the most complex social and economic problems. As might be expected, housing in the cities is entirely inadequate.

WOMAN'S EMANCIPATION

Not the least of the great social problems Morocco must face is the place of woman in society. By Koranic law women must be treated justly, and if a man has more than one wife they must be treated equally. (By Koranic law a man is permitted four wives; there is no limit to the number of concubines he may have.) But, however the Koranic law may define the treatment of women, Arab society considers them not only subordinate to men, but also intrinsically inferior to them.

After marriage most women lead a semi-cloistered life in their husband's house and only have the legal right to visit their parents. Even then they need the husband's permission. Divorce involves nothing more than a declaration by the husband. He is required, however, to return his wife's dowry. It is considered exceptional, and useless, for a woman to be able to read and write; so she gets no personal education. Since it is the woman who has complete charge of a child's formative

years, her lack of education and culture has a corrosive effect on the whole civilization.

Alert to this centuries-old problem, the present regime is making an official effort to change the traditional attitude of the population toward the role of women in the community. (Mostly it is an effort to change the male attitudes. The women are not at all content with their traditional position and are eager to change it.) Because of the accelerated program of the Government the change of attitude has been rapid, and now in the streets of Casablanca and Rabat one can see some younger women walking without the veil. Five years ago this would have been impossible.

SPIRIT ON THE WANE?

After only two years of independence, Morocco is in such a state that the slightest disease of self-interest on the part of its citizens cannot be tolerated if it is to be governed in a dignified and honorable manner. Administering Morocco demands a renunciation of personal interest on the part of each Moroccan; each person must give himself completely and unselfishly to his country. Dedicated and honest men are needed to replace the French who have left and those who will leave. Many posts in the interior of the country must be manned, schools and hospitals built, doctors and teachers graduated, soil-conservation programs launched. Only complete self-sacrifice on the part of the present-day youth will enable them to hand on to the future generations of Moroccans a stable and dignified country.

Unfortunately, difficulties always begin after the revolution, with its idealistic and unifying qualities, has been successful. After victory, the site of initiatives is transferred from the clandestine meeting room to the office, where the active heroism used to win victory is now replaced by the quiet, often monotonous and less dramatic heroism of keeping it.

There are several indications that since the liberation the Moroccan youths' spirit of self-sacrifice, so profound and sincere during the French occupation, has waned a bit. In the French periodical *Esprit* for June, 1957 Jean Lacouture wrote that

if many posts in the interior [of Morocco] remain vacant, they are not empty only because the necessary personnel is lacking. It's also because the young men in Rabat are very difficult. Attachés to ministerial Cabinets, counselors in the "prestige" embassies where Morocco has only a feeble interest, yes. But, Caïd at Debody or at Goulimina, hmmm . . . ; the key words are no longer "liberation," "fidelity" or "reform," but "grade." At what grade will I begin? What grade has he? The notion of situation, of salary, has become a kind of obsession.

This is not to insinuate that there are no dedicated workers in the Moroccan civil service. Certainly there are many Moroccans who spend long and faithful hours at their posts, and one must not fail to mention the small group of conscientious Frenchmen who have accepted a moral responsibility for the welfare of the country. In face of an insecure future and almost insur-

mountable problems, these two groups spend their days and lives working to build a nation that can be justly termed dignified and honorable.

One must also note the naïveté with which the Moroccan youth approach the problems of their country. There is little or no sophistication in their attitude toward their difficulties. One often hears industrialization proposed as the over-all and complete solution of the social and economic evils of Morocco. The now famous squatter slums and the thousands of unemployed are often simply and nonchalantly blamed on the "foreigner" in the country. There is much ignorance, and little curiosity about or thoughtful speculation on the effects of sudden industrialization on a traditionally agrarian culture.

Happily, Morocco is now ruled by a popular and competent king. His popularity is guaranteed, since he was an "exile king" and since the period of Morocco's independence began with his reign.

The future of Morocco's political state is vague. A democratic, elected government, a continuation of the monarchy and an authoritarian secular government are among the possibilities. The idea of an elected body to govern a country is as strange to Islam as a monarchy would be to the United States. Since in Islam there is no division between the Church and the State, Mohammed V is not only a political ruler but a spiritual chief. Can the idea of a Western parliament or congress work? It is a new idea for Islam and one, I believe, that it needs more time to assimilate.

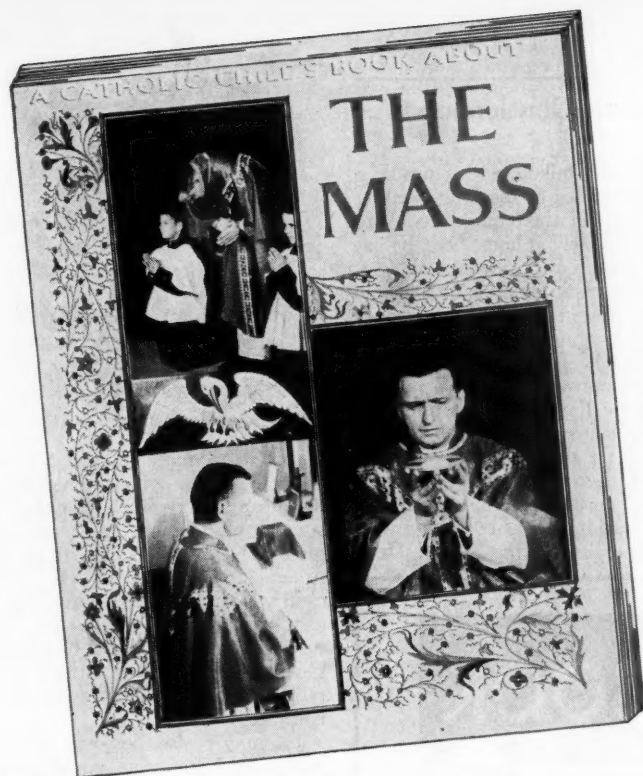
lenten chant

CLEAN AND BARE, slender, cold,
Thinly rolled aslant the air,
A wand of willow, unknowing the tree,
Unknowing the present,
Unknowing the spring,
Everything,
Except a coming—soon to be—
Except a ripening.

TIGHT AND WRAPPED, gray and gaunt,
Inly drawn, unto the core
Within the taut and tender skin
Felt within, felt within;
Stiffly waved in wintry air,
A white withe of willow.

SO THE SOUL in lent, so the soul.
Soul unsoiled, soul unsealed,
Steal out from the tomb.
Wand of willow, slender soul,
Slender wand of willow soul,
Enter the season of lent.

WILLIAM SULLIVAN



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BOOKS

Tribute from a Great and Gracious Gentleman

REFLECTIONS ON AMERICA

By Jacques Maritain. Scribner. 205p. \$3.50

Discussions of French characteristics by Americans and American characteristics by the French are apt to pall. Individuals become more interesting than generalities. Jacques Maritain himself, however, insists on the importance of the Singular as opposed to the merely General—reminding us that it was a Singular Divine Saviour who redeemed the world.

So his *Reflections on America* are based not upon speculative theorizing, but upon an acute observation of the immense number of individuals he met,

talked to and talked with, during a couple of decades of teaching, writing and lecturing in this country. Making himself completely at home here, he has kept his deep-rooted intellectual associations abroad. So much is he at home that he writes in English, and leaves it to others to translate his observations for the French.

On first impression, one is a bit disconcerted by the many expressions of cordial and sincere admiration the author shows for things American. He is deeply impressed by what he sees of American courtesy, of the esteem we place on "goodness"—as compared with the intellectualism of the French. He is



a sincere admirer of our democratic political system—which would, after all, not mean so very much—but also a keen student of its inner spirit and of the philosophical and ethical roots of the American Constitution. He analyzes clearly the relation of Church and State as it exists in the United States, sharply distinguishing our own Government's generally cooperative attitude toward religion from the hostile "laicism" of Europe.

Friendly praise, however, is the best background for some equally friendly criticism, which, for better or worse, usually interests us most. Maritain quietly ticks off a variety of American "illusions": too great confidence in our natural goodness, success psychology, dislike of any kind of hierarchy and so on. Moreover:

A number of Americans seem to consider that marriage must be both the perfect fulfilment of romantic love and the pursuit of full individual self-realization for the two partners involved.

Perfect teamwork, in popular language.

To found marriage on romantic love is, in Maritain's view, a "great illusion." Romantic love and married love are two quite different things; and the author explains in a few pages his concept of true married love in words that deserve to be often read and pondered.

For the future, Maritain sees two differing directions possible in American life: a trend to naturalism and materialism, which he has so often and so valiantly opposed in his many criticisms of Rousseau, Hegel and Karl Marx. Or else, "a world of free men, inspired by a real and valid Christianity."

"The great and admirable strength of America consists in this," says Maritain, "that America is truly the American people." Rejecting foolish optimism, for as a Catholic and a Christian the author

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JOHN LAFARGE

Three Novels in the News

THE WINTHROP WOMAN

By Anya Seton. Houghton Mifflin. 586p. \$4.95

MAGGIE-NOW

By Betty Smith. Harper. 437p. \$4

THE RETURN OF ANSEL GIBBS

By Frederick Buechner. Knopf. 308p. \$3.75

There is little doubt that Anya Seton's massive book is a carefully researched, craftsmanlike historical reconstruction of the times and mores of 17th-century England and of the New England of the Massachusetts Bay Colony. To tell the stormy career of Elizabeth Winthrop, niece and daughter-in-law to the colony's Governor John Winthrop, Miss Seton has delved long and painstakingly, as she states in a prefatory note, into records and documents in both this country and England, and the result is a book that throws considerable light on the cultural beginnings of the Colony.

What will most impress the reader who comes to this book with little knowledge of our Puritan heritage will without doubt be the frightful bigotry that obsessed the Bay Colony. This brooding menace runs like a dread motif through all the long and adventuresome life of Elizabeth. It plagued her three marriages; it harassed the establishment of her various homes; it complicated her relations with the Indian tribes; it tortured her own inner life. Raised under this shadow, she rebelled and, if her interior revolt is sometimes projected by Miss Seton in terms that smack too much of today's "brotherhood" and "toleration" slogans, it was apparently a sincere revulsion that sprang from Elizabeth's inarticulate desire to find a God of love.

The story is filled with too many ramifications to be neatly summarized. It is colorful enough, to say the least: Indian raids, death at sea, long starvation-stalked winters, theological rancors, domestic crises crowd the pages. And some of the characters, such as that of New Amsterdam's Peter Stuyvesant, choleric and cantankerous on his wooden leg, come admirably to life.

Yet, when all is said and done, this remains an historical reconstruction, rather than an introduction of the read-

er into a living experience. One is constantly conscious of being on the outside reading *into* a remote period. Whatever may be the ultimate explanation of the genius of the great historical novelists, they always wipe out the centuries, so to say, and make the reader contemporary of the times they treat. Thus, for the space of Undset's *Kristin Lavransdatter*, one really has the experience of living in medieval Scandinavia; in Prescott's *The Man on a Donkey* one becomes a dweller in the world of Henry VIII.

The great historical novels are great because they touch our sense of identification: how like us, we say, were these people and their problems. The Bay Colony of Elizabeth Seton's age constantly reminds us how different were the times when bigotry was the official ideology of a portion of America.

Miss Smith's book is historical, too. It is a continuation of the tree-in-Brooklyn saga, and takes us back to the turn of the century as it follows the fate of Maggie, daughter of a raw Irish immigrant. There was nothing very dramatic about that fate: it consisted in courtship and marriage, family troubles of a very average kind and so on.

The virtue of the book, I surmise, was intended to lie in its recapturing of the climate of a way of life, in its reproduction of Irish-immigrant thought and speech. We are supposed to nod all through the book: "Yes, this sounds authentic; this is the way it was."

I am afraid, however, that one will nod for another reason—from boredom. For all I know (I wasn't around then, nor was Miss Smith), the Irish in Brooklyn did think and speak this way. If so, it has become impossible to read their language. It is stage Irish at its worst. And this reminds us of another principle about the historical novel, namely, that verisimilitude is more to be striven for than adherence to literal truth.

Mr. Buechner's third novel (*A Long Day's Dying* and *The Seasons' Difference* preceded) is a marked advance. For one thing, though the author's style is still a little precious, it has taken on an edge that was missing up to now. It is still perhaps too heavily introspective, but it does come to grips with the theme at hand, whereas earlier it served to obscure the theme.

That theme is here a protracted meditation of the place of the "liberal man" in American society. The Ansel Gibbs of the story is a distinguished diplomat, recalled from semi-retirement and waiting the Senate's approval of his nomination by the President to an important post. He is persuaded to appear on a TV program with a Senator who per-



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sonifies everything Ansel Gibbs opposes. The Senator is an isolationist, a flag-waving fuddy-duddy, a spellbinder who distrusts intelligence.

The TV debate sets many stones rolling. Gibb's daughter begins to question some of her father's ideals; Gibbs himself begins to wonder if his type of liberalism is what the country needs. There are many interesting complications. But beneath all the complexities of plot and style, Mr. Buechner poses some searching questions, and I seem to catch as the most important: "Is humane liberalism enough to carry us through the crisis of our times?"

No pat answer is given, but even to ask the question intelligently in the form of a novel is no small achievement.

HAROLD C. GARDINER

THE PRAISE OF PLEASURE

By Edward Surtz, S.J. Harvard. 247p. \$4.75

Between the death of St. Thomas More in 1535 and his canonization exactly four hundred years later, scholars made repeated attempts to reconcile the com-

munist, mercy-killing and divorce practiced in his Utopia with his martyrdom for Catholic principles.

In 1935 the so-well-remembered Anglican scholar, R. W. Chambers, completed his prize-winning biography of More wherein he argued that the seeming contradiction could best be resolved by interpreting *Utopia* as an ironic criticism of a 16th-century Europe where Christians enjoying the blessings of revelation lived far worse than pagans who relied on reason alone. Although this has now become the generally accepted interpretation of *Utopia*, some scholars stress the irony, others the criticism.

Fr. Surtz stresses the seriousness of *Utopia's* critical intention and demonstrates how the entire work is integrated by the use More made of the principle that pleasure, rightly defined, can be considered the norm of morality. Much of the wit of *Utopia* stems from More's exploitation of all the possible meanings of the Latin word for pleasure, *voluptas*, in a fashion similar to the way in which metaphysical poets, like John Donne, could play with words.

In its most obvious sense *voluptas* stood for physical pleasure and in this sense it was hardly acceptable as the determinant of the morality of an action. But More extended the meaning of *voluptas* until it became almost synonymous with *gaudium*, the term reserved for the pleasure associated with beatific contemplation. Understood in this sense, the pleasure which guided the actions of the Epicureans has been Christianized and transformed into an acceptable determinant of what should be sought and what should be avoided.

Once the Utopians, with the help of reason alone, had achieved the perception of the only pleasure which was an adequate goal for human activity, they quickly inferred an educational and economic system best suited to promote the achievement of this goal. The result was a society for philosophers—humorous, gray, perfectly rational in its devotion to the right kind of pleasure, but no place for the ordinary mortal.

True to the spirit of the author and the book which it sets out to interpret, *The Praise of Pleasure* concentrates on the explication of principles. More was admired in his age, as he is in our own, for his adherence to the essential and his disregard of the trivial. There are many indications that More read until he grasped the principles of an author's argument and that, like Sam Johnson, he rarely finished a book. Fr. Surtz succeeds admirably in the difficult task of suggesting the matrix of authors and ideas from which More developed what amounts to a completely new, if hypothetical, philosophical system.

In the process of illuminating the unity and significance of *Utopia*, Fr. Surtz also sheds light on the continuity of Scholasticism, the Patristic attitude toward communism, and the early humanist attitude toward Aristotelian logic. The result is a book, which, like Chambers' biography of More, will be accepted as a landmark in the history of our understanding and appreciation of one of the few works of the Renaissance humanists which will continue to be read as literature and not as fossilized history.

P. ALBERT DUHAMEL

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By John of the Angels, O.F.M. Transl. by C. J. Crowley. Herder. 216p. \$3.95

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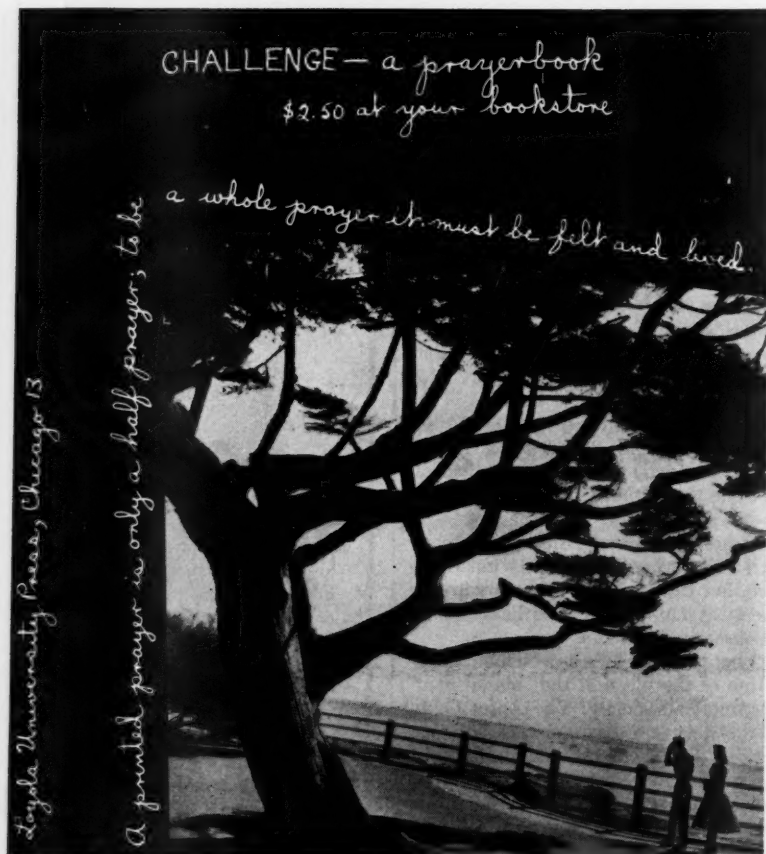
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JOSEPH M. MONTALVERNE

WARWICK THE KINGMAKER

By Paul Murray Kendall. Norton. 408p. \$5.95

Scholarship, intelligent surmise and a lively, lucid style have combined to produce an exciting biography of Richard Neville, Earl of Warwick, who was not only a central figure in the War of the Roses as a setter-up and plucker-down of kings, but also a man of such force of personality that Louis XI of France felt honored to be his friend.

In this life of Warwick, Kendall has rescued from near-oblivion the man who deposed Henry VI and elevated Edward IV to the throne. When Edward asserted his independence by flouting the French marriage advocated by Warwick and by marrying Elizabeth Woodville, and later by choosing an alliance with Burgundy rather than with France, Warwick drove Edward from England and replaced him with Henry VI. The return of Edward and defeat on the fog-covered field at Barnet (in 1471) brought to an end the machinations of the "Kingmaker" who for fifteen years had been the most powerful and most famous of Englishmen.

Warwick was by no means a Machiavelli. Circumstances made him ambitious and powerful. A lust for power unconsciously developed, a passion that was held in check while his creature, Edward, followed his direction in foreign affairs. When Edward became his own minister and crossed his creator,



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America • MARCH 8, 1958

hatred and the urge for dominion poisoned Warwick's character and led to his ultimate downfall. But even in defeat he was magnanimous and courageous.

This biography is soundly based on a thorough knowledge of England of the middle decades of the 15th century.

It is inevitable that this study of Warwick be compared with Kendall's earlier highly successful biography of Richard III. It is just as well written, but has not the same concentration because it is necessarily complicated by the full history of France and Burgundy during the period of Warwick's mastery of England.

Moreover, Warwick was not so important a political figure as Richard. For instance, Tudor historians did not find it necessary to falsify and blacken his character as they did that of Richard. Hence this study has not the same shock of truth breaking through centuries of entrenched error. But for all that it is good reading and proves the truth of the statement that the past is worth recapturing for its own sake.

PAUL E. McLANE

THEATRE

ANNIE GET YOUR GUN, the first production of the spring festival of music drama annually offered at City Center, will be followed by *Wonderful Town* and the perennially popular Rodgers-Hammerstein romance, *Oklahoma*. Peter Cookson, Betsy Von Fuerstenberg and the inimitable Nancy Walker will be assigned to conspicuous roles in the latter productions. All three former Broadway hits are on the counter at bargain prices that will appeal to the purses of theatregoers without expense accounts.

As it is common knowledge that *Annie Get Your Gun*, largely due to Irving Berlin's provocative music and lyrics, has become firmly established in the Americana of the theatre, it is not necessary to describe the story. There is, however, a casting switch that is rich in human interest. Betty Jane Watson, whose name is absent from your reviewer's playbill, was suddenly thrust into the title role and makes the character as warm and attractive as Ethel Merman created it. In your observer's opinion Miss Watson's handling of the role, while different in style and mannerisms, is no less capable than Miss Merman's.

David Atkinson is persuasive as Frank Butler, the man whose vanity is reluc-

tant to surrender to love. James Rennie is properly bluff and gruff as Buffalo Bill and Jack Whiting is a plausible press agent. The City Center revival, as usual, is as colorful and capably performed as the original Broadway production.

THE BODY BEAUTIFUL. It seems that the form of theatrical entertainment your observer's generation called musical comedy is practically extinct. The production presented at the Broadway by Richard Kollmar and Albert Selden is billed as a musical comedy, but it has

only a faint resemblance to such shows as *Good News* and *Billion Dollar Baby*.

Joseph Stein and Will Glickman, intentionally or not, have given us an urban folk comedy, in which two ingratiating love stories are involved, that sparkles with humor and glows with warm and infectious sentiment. The leading character is a wealthy social worker who, for reasons it is not necessary to explain, becomes a professional prize fighter, against the wishes of the girl who loves him. No more of the story will be disclosed, in justice to readers

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who may prefer first-hand intelligence, but it can do no harm to observe that the play, like all comedies, arrives at a happy conclusion.

Jack Warden, in his first musical role, reveals himself as a passable hooper and a first-rate comedian, a manager of pugilists, harassed by X number of wives demanding alimony. In one scene, when he confers with a promoter enjoying his steam bath, he practically tears the audience apart. Mindy Carson, in her first Broadway assignment, is beautiful, smart and capable in handling the principal female lead. Steve Forrest, another Broadway first, is convincing as a scion of wealth turning to pugilism via social work. William Hickey is amusing as Mr. Warden's dead-pan handy man.

The producers deserve no end of credit, the state of the nation being what it is, for their interracial casting. Several Negro performers are integrated in the company, including Lonnie Sattin and Barbara McNair, who are conspicuous in secondary roles. Now that the Kollmar-Selden team has discovered them, other producers may find their acting and vocal talents worth further exploitation.

Music and lyrics, respectively, were contributed by Jerry Bock and Sheldon Harnick. George Schaefer directed the production. The imaginative settings were designed by William and Jean Eckart, who help to make the story excitingly appealing.

THEOPHILUS LEWIS

RECORDINGS

Several factors combine to make Puccini's *Turandot* an attractive opera. The libretto is adapted from an ingenious tale of Gozzi; legendary China provides a setting naturally filled with the colorful, the curious, and the exotic—and Puccini takes utmost advantage of this in his orchestration. A notable suspense is aroused by the fact that the title character, the pitiless Princess Turandot, does not sing a note till half through the work. And perhaps most surprising of all, the music shows an unusual degree of detachment—except for the brief and ravishing aria of Calaf, "*Nessun dorma*."

The new La Scala recording features the unpredictable Maria Callas with her usual virtues and faults, and Eugenio Fernandi, a tenor with a fresh and vibrant voice. The chorus at times sounds too distant from the microphone, but Tullio Serafin has the orchestra in firm control (3 Angel LP's).

Gluck's *Orfeo* and *Euridice* is also set

in the land of legend. The work has always occupied a place of honor in the history of opera—two other recordings have appeared within the past year—but it must be admitted that it has its dull spots, which can partially be rescued by dint of superior artistry. Risè Stevens has had remarkable success with the role of Orfeo, and she is paired with a fine Euridice in the person of Lisa della Casa. The Rome Opera orchestra brings an Italian clarity to this classically pure music. Monteux is in charge of the proceedings (3 Victor LP's).

If the listener's main interest in Beethoven's single operatic effort, *Fidelio*, centers in the vocal artistry of the performers, he will not be disappointed in the new performance by such proven artists as Ernest Hafliger (Florestan), Fischer-Dieskau (Don Pizarro), and Leonie Rysanek (Leonora). I do not think this is the ideal set of character singers that could be assembled for this work, but inasmuch as the present cast is in tune with the play's moral seriousness and the profound convictions of the composer, their interpretation bears comparison with the previous readings of this unique and problematic opus.

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MISSIONARY PRIEST struggling to build little chapel in Darlington, S. C. Population 15,000; Catholics 21. Please help! Rev. Louis R. Williamson, St. Mary's Parish, Hartsville, South Carolina.

The Bavarian State Opera Chorus and Orchestra respond with spirit to the baton of Ferenc Fricsay (2 Decca LP's).

Bartok's *Concerto for Orchestra*, one of the most accessible works of the past generation, is the perfect introduction to contemporary music. It has been accorded another fine recording, this one by Fricsay and the Berlin Radio Orchestra. Sound is fine and the driving power of the Finale keeps one in his seat till the end (DL 9951).

Charles Ives drew his inspiration from American hymnody and minstrel songs in much the same way that Bartok drew his from Hungarian folk song. Though both of these men are classed as innovators, Ives has had no musical progeny and has received only sporadic recognition in this his native land. One senses the influence of Dvorak and Franck in the *Symphony No. 3*—which ends somewhat enigmatically with a slow movement—and a more distinctive Americanism in *Three Places in New England*. Interpretations by Hanson and his Eastman-Rochester Orchestra are first-rate (MG 50149).

Several releases of lighter fare should help relieve the malaise which comes

with late winter: the Roger Wagner Chorale presents twelve *Songs of Latin America* in settings which capitalize on the typically sensuous melodies and throbbing rhythms. Authentic percussion instruments add to the general effect (Cap. PAO 8408). . . . Mercury's leaping sound is mainly responsible for rejuvenating a half-dozen *Overtures* of Franz von Suppe. Sir John Barbirolli makes his men from Hallé treat "Poet and Peasant," "Light Cavalry" and others with just the proper mixture of seriousness and conviviality (MG 50160).

Tschaikowsky's *Violin Concerto* is not exactly light music, but it is easy listening for anyone with an ear for lyrical, haunting Russian melody and the urbane, masterful playing of Heifetz. Reiner and the Chicago Orchestra provide orchestral support (LM 2129). . . . Haydn and Mozart are good for any time of the year: the former comes in two sparkling renditions of the "*Military*" and "*Clock*" *Symphonies* (London Symphony on MG 50155), and the latter in a series of operatic arias, performed by the young Swedish tenor, Nicolai Gedda (Angel 35510).

FRANCIS J. GUENTNER

THE WORD

As for debauchery, and impurity of every kind, and covetousness, there must be no whisper of it among you; it would ill become saints; no indecent behavior, no ribaldry or smartness in talk; that is not your business, your business is to give thanks to God. (Eph. 5:3-4; Epistle for the third Sunday in Lent.)

We ordinarily distinguish two elements or main threads in the texture of a Pauline epistle. There is the doctrinal, the dogmatic content, and there is the unfailing moral exhortation. In the relatively short letter to the Christians at Ephesus these twin factors are twin-like indeed, for they are uncommonly commingled and intertwined.

Doctrinally, what Paul has to say here is simple and single. It is the obsessive concern of the twilight of his incandescent life: Christian unity in Christ, the oneness of all in Christ's body that is the Church. *You are one body, with a single Spirit; each of you, when he was called, called in the same hope; with the same*

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- ☐ **Come, South Wind**
ed. by Rev. C. C. D'Arcy, S.J.
- ☐ **The Lord's Prayer**
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Lord, the same faith, the same baptism; with the same God, the same Father, all of us, who is above all beings, pervades all things, and lives in all of us. And, a little later, with Christ, who is our head.

The moral precepts of this letter are exceedingly diverse; one feels that almost the entire field of Christian behavior is traversed. *Away with falsehood . . . sunset must not find you still angry . . . The man who was a thief must be a thief no longer . . . No base talk . . . no trace of bitterness . . . of passion, resentment, quarrelling, insulting talk, or spite of any kind.* There are imperatives for husbands, for wives (worth reading, too), for children, for slaves, for slave-owners. *As for debauchery, and impurity of every kind, and covetousness, there must be no whisper of it among you.*

Two momentous truths become evident as we read this eloquent Epistle to the Ephesians. One marvels beyond measure that the violent faith-without-works school of the Protestant Reformation—those rabid, faith-alone enthusiasts, once so noisy and confident and assertive, who have now fallen so mysteriously silent—could ever have claimed the capture of St. Paul for their side of the argument. The contention now seems almost comic. It is a temptation to picture the Apostle of the nations as distracted for a brief moment from the blazing joy of the Beatific Vision and muttering incredulously, "Who-me?"

Next, it is more than clear, for it is an explicit Pauline doctrine, that baptism and its accompanying faith in Christ should bring about a total transformation in a man's whole being, in his entire attitude, in his complete way of life. *There must be a renewal in the inner life of your minds; you must be clothed in the new self, which is created in God's image, justified and sanctified through the truth.*

This was a difficult and painful doctrine for Paul's early Christians; it is a difficult and painful doctrine for us Christians and Catholics of today. There are few of us who don't feel, over and over again, the calculating impulse to make a deal; to evade our Christ and have Him, too; to enjoy, to the absolute maximum and a little beyond, the best of two worlds. St. Paul, following, as always, our Lord's own lead, says flatly that the thing can't be done; anyhow, that it shouldn't be done; certainly, that it can't be done without missing something of the bloom and blaze and bliss of life in Christ Jesus. And yet—our human love of compromise is resourceful, and not easily discouraged. Even in Lent.

VINCENT P. MCCORRY, S.J.

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